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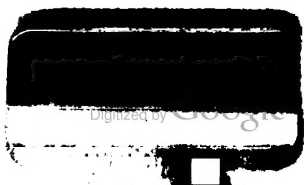
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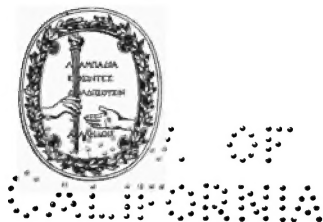
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# A FIRST GREEK BOOK

*WITH REFERENCES TO THE GRAMMARS  
OF  
HADLEY-ALLEN AND GOODWIN*

By L. L. FORMAN, Ph.D.  
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<sup>GIFT</sup>  
Benj. J. Wheeler.

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TO  
MY BEST FRIEND  
**George Prentice Bristol**

L. L. F.

**417639**



## PREFACE

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THIS book does not pretend to offer a short and easy introduction to the Greek language. For Greek is not easy, and any short introduction can only prove inadequate. Even the one year's work which this book contains must postpone many subjects, which properly should be mastered before the student should be set to reading a Greek author. A man must sow before he can reap. Discipline in a language cannot be got at the same time with the pleasures of its literature. They are mutually destructive, and discipline *must* precede. That impatient haste, therefore, which opens at once with the first page of Xenophon's *Anabasis* with little or no preliminary hard labor reaps invariably its whirlwind of quick *ennui*, despair, and vain regret.\*

Nor is the book intended for self-instruction, or for ill-prepared teachers. Though somewhat has been done, it is hoped, to simplify difficulties, yet in the way of supplementary explanation and drill much remains to be done by the good teacher who knows his Greek Grammar by heart. Indeed success with this or any other book must be due mainly to

\* Yet if Greek be swept utterly out of our education, the blame will lie not so much with the youth of the country as with us teachers, who yield to their importunities. Because the babe in the cradle cries, we permit it first Option of Study (or of No-Study), then Option of Method. These two Options were, I suspect, the two serpents carelessly allowed to invade the cradle of little Hercules, but strangled by that sensible young hero. Can we hope, however, for this happy issue now?

the diligence of the pupil and the wisdom of the teacher; and the author of the manual will serve his purpose well if he merely provides suitable material to, and does not hinder, the workers.

Xenophon's *Anabasis* being usually the first Greek work read, its vocabulary has been kept ever in mind in the preparation of the following exercises and stories. But many words have been admitted besides, that belong to the general body of Attic prose, and a few others also of rarer or poetic occurrence, because they are the primitives from which other common words are derived. Such are κλέος, πῆδον, σθένος, etc., which appear in the *Anabasis* only in derivative forms.

Since the beginner in Greek is usually confronted with many new difficulties at one and the same time—strange characters, accents, varieties of inflection in the first declension, totally new vocabulary, and so on, an attempt has been made to present these difficulties singly—1st) by giving a reading exercise in words already known (Alcibiades, Demosthenes, etc.); 2) by teaching the O-Declension, which is simple, before the A-Declension, which is varied—a plan long practised by experienced teachers; 3) by grouping words according to their accent and offering drill on each group separately (oxytones, paroxytones, etc.).

A word of explanation must be offered regarding the English of the sentences to be translated into Greek. Since good Greek was the result aimed at, the Greek sentence was regularly composed first, and the English translation of it made as suggestive as possible of that original, rather than as a model of English style.

The paragraphs into which the book is divided are of quite unequal length, dependent upon the subject treated. They are, therefore, not intended to suggest the amount of the daily lesson. But it may be added that often the long paragraphs

are not proportionally hard, being written to exercise the memory on words already learned.

The books from which the author has derived most aid in composing the present one, and to whose authors he here acknowledges his indebtedness, are the German elementary Greek books by Gerth, Kaegi, and Wesener, the invaluable *Sprachgebrauch Xenophons* by Artur Joost (Berlin, 1892), White and Morgan's equally invaluable *Dictionary to Xenophon's Anabasis*, and Professor Goodell's *Greek in English* (Holt, 1889). From Mr. J. E. Sandys' *First Greek Reader and Writer* he borrowed the idea of arranging the words in the first reading exercise alphabetically.

Lastly, it is the author's pleasure and honor to return thanks to the kind friends who have read, tested, and criticised his proof word by word and page by page—viz., to Mr. Charlton T. Lewis for many hints on Attic purity and style, to Professor B. I. Wheeler for general supervision of the whole, and particularly to Professor G. P. Bristol for microscopic attention to accents, vowel quantities, syntax, and indeed every other detail of accurate scholarship.

L. L. FORMAN.

ITHACA, NEW YORK, May 16, 1899.

## ABBREVIATIONS.

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**G.** = Goodwin's Greek Grammar, Revised Edition, 1893.

**H.** = Hadley's Greek Grammar, revised by Allen, 1884.

**R.** refers to the rules and observations, pp. 98-106.

Figures above a word refer to the notes at the bottom of the page.

Figures below a word refer to the vocabulary in which the word is found.

## FIRST GREEK BOOK

### Reading and Accents.

Goodwin's Grammar, §§ 1, 5, 7, 11, 15, 18, 106.

Hadley's Grammar, §§ 5, 9, 13, 17, 18, 26, 96.

Pronounce: Ἀλκιβιάδης, Βυζάντιον, Γανυμήδης, Δημοσθένης, Ἐφεσος, Ζεύς, Ἡρόδοτος, Θουκυδίδης, Ἰωνίᾳ, Κίμων, Λυδία, Μακεδονία, Νάξος, Ξέρξης, Ὅμηρος, Περικλῆς, Ραδάμανθης, Σοφοκλῆς, Τιμόθεος, Ὑπερίων, Φίλιππος, Χαιρώνεια, Ψυχὴ, Ὠρίων.

G. 12, 17. H. 17a, 20.

Pronounce: Αἴγυπτος, Ἄιδης, αἰδῖος, αἰδρις, αὐτή, αὐτή, ἄνπνος, ἄγγελος, σφίγξ.

G. 98, 99, 103, 104, 109, 111-113. H. 92, 94, 96a, 100-102.

Accent penult of πολεμῶ, ἀνθρώπου, κωλᾶ, χωρᾶ, οἰκιᾶ, Μουσᾶ, δοξᾶ, δωρον, μαχαι (subst.), ἵπποι (subst.), ταυροί (subst.), λῦοι (optative mood); antepenult, if allowable, of ἡ βασιλευε, θαλαττᾶν, βαρβαροί (subst.), βαρβαρους.

Mark the length of the ultima in Ραδάμανθης, δῶρα, χώρα, νῆκαι (subst.), ψῆφοι (subst.), γέφυρα.

### Verb—Present Indicative Active.

§ 1

κελεύ-ω	<i>I am ordering</i>	κελεύ-ομεν	<i>we are ordering</i>
-εις	<i>you are ordering</i>	-ετε	<i>you are ordering</i>
-ει	<i>he is ordering</i>	-ουσι(ν)	<i>they are ordering</i>

Notes. 1—<sup>1</sup>G. 56, 60. H. 87.



IMPERATIVE (2<sup>d</sup> sing.), κέλευ-ε, order (G. 130. H. 386).

INFINITIVE, κελεύ-ειν, to be ordering.

1. Βασιλεύ-εις; Οὐ βασιλεύ-ω. 2. Ἀγγέλλ-ετε; Οὐκ ἀγγέλλ-ομεν. 3. Γράφ-ουσι; Οὐκ, ἀλλὰ λέγ-ουσιν. 4. Ἐχ-ε, μὴ φεύγ-ε, ἀλλὰ λέγ-ε. 5. Οὐ φεύγ-ω, ἀλλ' ἀγγέλλ-ω. 6. Οὐ βασιλεύ-ομεν, ἀλλὰ θύ-ομεν. 7. Ἐχ-εις γράφ-ειν; Οὐκ ἔχ-ω γράφ-ειν. 8. Τί φέρ-εις; Οὐδέν. 9. Τί βάλλ-ουσι; Οὐ βάλλ-ουσιν. 10. Τί λέγ-ετε; Λέγ-ομεν ὅτι οὐδέν ἄγ-ουσιν. 11. Ἐχ-ουσι θύ-ειν· βασιλεύ-ουσι γάρ.

12. What are-you-writing? Nothing. 13. He-is-sacrificing; for he-is-king. 14. What news-are-they-bringing? They say that they-are-fugitives. 15. What are-they-destroying? They-are-destroying nothing, (but)\* they-are-sacrificing. 16. Do not' be [always]\*-ordering. 17. Do not sit-writing, but flee. 18. Can-they not' speak? No.

## § 2

Article (Masc. and Neut.). O-Declension,  
Paroxytones.

G. 386, 192 (λόγος), 121. H. 270, 272, 153, 128. N.B. OMIT DUAL.

Rules 1, 2, 3a at the end of this book.

(Rule 1.) 1. Οἱ τοῦ βίου πόνοι—Τὸ τοῦ δένδρου ξύλον—Ἐν τοῖς τοῦ νόμου λόγοις—Οἱ ἐν τῷ νόμῳ λόγοι—Τὰ ἐν τῷ πεδίῳ δένδρα. 2. Τὰ τόξα τὰ ξύλου—Ἐν τοῖς ἔργοις τοῖς τῶν ξένων—Ἐκ τῶν ὅπλων τῶν ἐν τῷ δένδρῳ. 3. Τὸ ὅπλον τὸ ξύλου βάλλει ὁ ξένος εἰς πέδον. (Rule 2.) 4. Τὰ τόξα ἦν ἐν τοῖς δένδροις τοῖς ἐν τῷ πεδίῳ· ἀλλ' οὐ φέρει τὸ τόξα τὰ δένδρα. 5. Ἐχεις λέγειν τὸν λόγον τὸν τοῦ ἵππου;—Ἐχω. Ὁ γὰρ ἵππος ξύλου ἦν. Καὶ ξένοι ἦσαν ἐν τῷ ἵππῳ.—Τί ἔχουσιν οἱ ξένοι;—

1—<sup>3</sup> G. 150. H. 121.<sup>3</sup> G. 138, 1. H. 112a.<sup>4</sup> G. 115. H. 108.<sup>5</sup> Hold! Intransitive.<sup>6</sup> G. 48. H. 79.<sup>7</sup> Put before verb.<sup>8</sup> Paren-

theses enclose words not necessary to the English, but to be translated into Greek.

<sup>9</sup> Brackets enclose words not to be translated.2—<sup>1</sup> Cf. the English: The bows—those of wood, the wooden ones, I mean.<sup>2</sup> Bear, produce (as fruit).<sup>3</sup> Note position,—post-positive.

"Οπλα ἔχουσιν.—Ξύλου καὶ τὰ ὄπλα ἦν;—Οὔ. 6. Τοὺς τοῦ βίου πόνους οὐκ ἔχομεν φεύγειν. Ἀλλὰ χρόνος ὕπνον ἄγει. 10

(Rule 3a.) 7. The stranger is telling his toils to his friend. For<sup>2</sup> he has no<sup>4</sup> weapons<sup>5</sup>, and is fleeing-from the wolves.<sup>6</sup> His<sup>5</sup> friend leads the stranger's horse from the plain and brings a bow from the tree. 8. Not in(to) stone do we write the words of the laws, but in(to) our lives. 'And' [hard] work [it is] to 15 write.

Proparoxytones.

§3

G. 192 (ἄνθρωπος), 111. H. 153, 100b, 101.

(Rule 3b.) 1. Ὁ ἄργυρος πολλάκις τοῖς ἀνθρώποις πόλεμον φέρει, ὁ δὲ πόλεμος θάνατον. 2. Ὁ βίος τρώπαια ἔχει τῷ ἀνθρώπῳ.

3. Messengers are bringing-news from the camp in the plain<sup>1</sup> about the toils and dangers of war.<sup>1</sup> For the sun is<sup>5</sup> bringing death to the men. They<sup>2</sup> are urging their friends to bring weapons to<sup>3</sup> the camp, (but) not silver. For the men have ten talents of silver-money.<sup>4</sup> 4. Herodotus writes about the wars with<sup>3</sup> the barbarians.<sup>1</sup> He<sup>2</sup> tells also about Hipparchus the tyrant. 10

Properispomena.

§4

G. 192 (νῆσος, δῶρον). H. 153.

1. Τί παρ-έχει Κῦρος τοῖς φίλοις;—Σίτον πέμπει καὶ οἶνον.—Καὶ πῶς πέμπει τὰ δῶρα;—Οἱ δοῦλοι ἄγουσιν ἐν πλοίῳ.—Ἀλλ', ὦ Κῦρε, μὴ κέλευε τοὺς δούλους ἀργύριον ἄγειν. Ὁ γὰρ πλοῦτος ὁ τοῦ ἀργύρου πόνους παρ-έχει τοῖς ἀνθρώποις καὶ πόλεμον. 2. Τῷ τυράννῳ οὐ πιστεύομεν. Οὗτος<sup>1</sup> γὰρ πλούτῳ καὶ 5 ὅπλοις πιστεύει, καὶ τῷ σκῆπτρῳ.

2—<sup>2</sup> Note position,—post-positive.  
first in the sentence. <sup>4</sup> Ὁ δὲ φίλος.

3—<sup>4</sup> R. 1. <sup>2</sup> R. 8. <sup>2</sup> = into.

4—<sup>1</sup> οὗτος *he*, emphatic.

<sup>4</sup> = not. See § 1, n. 7.

<sup>1</sup> *δέ*, post-positive.

<sup>4</sup> R. 5b.

<sup>5</sup> Put

<sup>5</sup> πρὸς c. acc.

3. The tyrant's messenger announces that he' orders the prize to be ten bulls, and his slaves to provide wine for the men. So they lead the bulls into the plain and sacrifice 10 [them]. But the people do not trust the tyrant, nor the tyrant the people.

## § 5

## Oxytones.

G. 192 (ὁδός), 123. H. 153, 129.

ENCLITICS { μου, μοί, μέ of me, to me, me  
σοῦ, σοί, σέ of you, to you, you (sing.)

G. 140; 141, 1; 143. 'H. 113, 113a, 115. Rules 4, 5a.

1. (*Accents.*) 'Ο ἵππος μου—Τὸ τρόπαιόν σου—Τὸ ἀθλόν μου—Τὸν ἀδελφόν σου—Γράφομέν σοι—Πέμπουσί με. 2. (*Syntax.*) Δεῖ με γράφειν (I' must write)—Δεῖ σε γράφειν—Δεῖ αὐτὸν γράφειν. 3. (*Syntax.*) Νομίζω αὐτὸν εἶναι φίλον. 4. 5 Οἱ ἄνθρωποι νομίζουνσι τοὺς θεοὺς εἶναι ἐν τῷ οὐρανῷ. 5. 'Ο ἀδελφός σου γράφει μοι ὅτι δέκα ἐνιαυτοὺς ἦν ἱατρός, ἀλλὰ νῦν τὸν πόνον οὐκ ἔχει φέρειν· δεῖ οὖν αὐτὸν εἰς ἀγρὸν φεύγειν. 'Ἄλλ' ἐπεὶ χρῦσόν καὶ ἄργυρον ἔχει, οὐκ ἔργον φεύγειν.

6. (*Accents.*) My' bow—Your money—My dinner—Your 10 gold. 7. (*Syntax.*) I must trust him—You must trust him—He must trust me. 8. (*Syntax.*) Men believe death to be a sleep—We believe that time is a healer of distress. 9. The general thinks that the war is bringing death to the foot-soldiers. For they have no<sup>s</sup> food nor money. So he urges the 15 tyrant to provide pay for them.

4—<sup>1</sup> οὗτος *he*, emphatic.

5—<sup>1</sup> Without stress, as there is none in the Greek. <sup>2</sup> Not an emphatic *he*; for that would call for the acc. of οὗτος. <sup>3</sup> After νομίζω, NEVER a ὅτι-clause.

<sup>4</sup> As in Latin, the acc. expresses extent of time or space.

<sup>5</sup> To the country. In Greek no art. Cf. Engl. "to town." <sup>6</sup> Sc. *isotí, is* (est).

<sup>7</sup> Not: *My* bow—*Your* money. That will come later. <sup>8</sup> = not, at head of sentence.

## Adjectives of O-Declension.

§6

G. 299 (masc. and neut.). H. 222.

ENCLITICS *ἔστι(ν)*, *εἰσί(ν)*; G. 143–44. H. 115, 116, 119. R. 6 (*μέν...δέ*).

1. (*Accents.*) Οἱ πεῖροι ἀγαθοὶ εἰσιν — ὀλίγοι εἰσιν — ἀξιοὶ εἰσιν—'Αθηναῖοι εἰσιν. 2. Τὸ μὲν ἔργον μου χαλεπὸν ἔστιν, ὁ δὲ μισθὸς οὐ μικρὸς.<sup>1</sup> 3. Λύκοι μικροὶ μὲν εἰσιν, ἄγριοι δέ.<sup>1</sup> 4. Τοῖς μὲν πολεμίοις<sup>2</sup> πολλάκις πιστεύομεν, τυράννῳ δὲ (καὶ φιλίῳ) οὐ.<sup>3</sup> 5. Λέγουσιν ὅτι ὁ μὲν ἵππος ξύλινος ἦν, οἱ δ' ἄνθρωποι οἱ δ' ἐν αὐτῷ ἀγαθοί.<sup>4</sup> 6. Πάλαι μὲν ξύλινα καὶ λίθινα ἦν τὰ ὄπλα τὰ τοῦ ἀνθρώπου, νῦν δὲ σιδήρου.<sup>5</sup> 7. Τί ἔχεις μοι λέγειν περὶ τῶν ἐπτά σοφῶν;—Οὐδέν· οὐ γάρ πω ἱκανὰ ὀνόματα<sup>6</sup> ἔχω. 8. Πλούτος ἴδιος<sup>7</sup> οὐκ αἰὲν δημόσιος.

9. My horse is young—yes, but trusty and useful.<sup>1</sup> 10. The 10 brave Athenians believe that<sup>2</sup> war of course is dreadful, but its prizes fair.<sup>3</sup> So the cowardly army of the worthless Medes does not cause them (dat.) fear. 11. Since the foot-soldiers believe the general to be competent, they<sup>4</sup> must trust his<sup>5</sup> word.

15

## Verb—Imperf. Indic. Active.

§7

G. 480, 510–12, 540. H. 314, 354–57, 360. Note *εἶχον*, imperf.

1. Οἱ παλαιοὶ εἰς λίθους ἔγραφον<sup>1</sup> τοὺς νόμους. 2. Πεισί-στρατος πολλοὺς ἐνιαυτοὺς ἤρχε τῶν 'Αθηναίων,<sup>2</sup> καὶ ἀγαθὸς τύραννος ἦν· ὁ δὲ δῆμος ἐπίστευεν αὐτῷ. 3. Κροῖσος πλούσιος μὲν ἦν—χρῦσόν γὰρ εἶχε καὶ ἄργυρον, καὶ τῶν Λυδῶν<sup>3</sup> ἐβασίλευε, σοφὸς δ' οὐ. 'Ενόμιζε γὰρ ἱκανὸς εἶναι<sup>4</sup> λῃσιν τὸν Κόρου<sup>5</sup>

6—<sup>1</sup> Does this sent. follow the first or the second scheme given in R. 6c?<sup>2</sup> Adj. used as subst. G. 932. H. 621.<sup>3</sup> Note position. Not οὐ δὲ τυράννῳ; for οὐ δὲ coalesce and form οὐδὲ nor.<sup>4</sup> Words, names.<sup>5</sup> R. 7.Transl. *wealth that is private*.<sup>6</sup> § 5, n. 3.<sup>7</sup> R. 5a.<sup>8</sup> R. 3a.<sup>7</sup>—<sup>1</sup> Used to—.<sup>2</sup> Gen. with verbs of ruling. G. 1109. H. 741.<sup>3</sup> The acc. subject of an infin. is omitted, if identical with that of the leading verb. The following predicate adj. or subst. then stands in the nomin., as here *ἱκανός*.

στρατόν· ὁ δὲ Κῦρος πέραν μὲν τοῦ ποταμοῦ ἦν, στρατὸν δ' ἤγεν ἐπὶ τοὺς Λυδοὺς.—'Αλλ' οὐπω τὸν περὶ τοῦ Κροίσου λόγον ἔχομεν λέγειν. 4. Οἱ Ἀθηναῖοι ἀεὶ ἔλεγον περὶ τοῦ δεινοῦ πολέμου τοῦ πρὸς τοὺς Μήδους. Καὶ γὰρ μακρὸς ἦν καὶ χαλε-  
 10 πός, μῦριοι δὲ οἱ βάρβαροι. Οἱ δ' Ἀθηναῖοι θυμὸν μεστοὶ ἦσαν, καὶ καλὸν ἐνόμιζον τὸ ἄθλον εἶναι, ἐπεὶ οὐκ ἤθελον δούλοισιν εἶναι τῶν Μήδων, ἀλλ' ἐλεύθεροι μένειν.

5. We were leading, writing, sacrificing—You (plur.) were providing, remaining, etc., etc.' 6. The Lacedaemonians used-  
 15 to-pelt strangers with stones.' 7. We were urging your" friend to remain, but he" would" not. What dreadful [thing] were you telling him?—Nothing dreadful. But the boats were" old and worthless. So I" had" to urge him to flee.

## § 8

## Article (Fem.). A-Declension.

## Feminines in -ā.

G. 386, 171 (χῳῶ, οἰκιά), 172 (σκιά), 124. H. 272, 135, 141.

Rule 3c and d.

1. 'Αλλ' ὥρᾱ ἐστὶ σοι μανθάνειν τι περὶ τῆς φιλιᾶς καὶ περὶ τῆς ἔχθρᾶς. 'Η μὲν γὰρ φιλιᾶ πολλῶν ἀγαθῶν αἰτία ἐστὶ τοῖς ἀνθρώποις, ἡ δ' ἔχθρᾶ πολλῶν κακῶν. Ἐπεὶ δὲ δεῖ σε μανθάνειν ὅτι τῇ μὲν κακίᾳ δουλεύει ὁ ἄνθρωπος, ἡ δὲ φιλοσοφία  
 5 ἐλευθερίαν παρ-έχει. 2. Οἱ μὲν κακοὶ κακίαν φαίνουσιν, οἱ δὲ σοφοὶ σοφίαν, οἱ δ' ἔχθροὶ ἔχθραν, οἱ δὲ πονηροὶ πονηρίαν, οἱ δὲ βίαιοι βίαν. 3. 'Η μὲν ἀ-θυμία ἐστὶν ἄνευ θυμοῦ, τὴν δ' ἀπυστίαν φαίνουσιν οἱ οὐ πιστοί.

4. The days' bring toil, the evenings quiet. The ancients

7—<sup>4</sup> Now, explanatory. <sup>5</sup> § 3, line 5. <sup>6</sup> καὶ γὰρ for truly, and truly, "sure enough."

<sup>7</sup> Would not (be—), refused (to be—). <sup>8</sup> Such drill in forms must be left, strongly recommended, to teacher and pupil. <sup>9</sup> Dat. of instrument (=Lat. ablative). <sup>10</sup> R. 4; not R. 3a. Why not? <sup>11</sup> R. 3g2.

<sup>12</sup> Sent. 4. <sup>13</sup> R. 2. <sup>14</sup> R. 5a. <sup>15</sup> ἔ-δει, impf. of δεῖ.

8—<sup>1</sup> Note two particles betw. art. and noun. <sup>2</sup> § 6, n. 2. <sup>3</sup> THE cause. R. 3d. <sup>4</sup> R. 6b.

believed there-were<sup>6</sup> not only gods,<sup>6</sup> but also goddesses.<sup>10</sup>  
 6. The army was in despair. For the market was across the river, and there was no' food. 7. My house in the market-place<sup>8</sup> had five doors. 8. The wicked tyrant made<sup>9</sup> many sacrifices<sup>10</sup> of bulls, but the enmity of the gods he could<sup>11</sup> not<sup>7</sup> overcome.<sup>12</sup>

15

## Feminines in -η. Adjectives Feminine.

§ 9

G. 171 (τιμή), 172 (γνώμη), 298-99, 302. H. 135, 222, 222a and b.

Πολύς; G. 346; H. 247. N.B. Only three forms with single λ.

1. 'Ανθρώπου' ἡμέραι πολλάκις μὲν ἡδονῶν μεσταί εἰσι, πολ-  
 λάκις δὲ λυπῶν· μετὰ δὲ τὰς δεινὰς μάχᾱς Περσεφόνη καλὴν  
 εἰρήνην παρ-έχει καὶ λήθην. 2. (*Continues sent. 6, § 8.*) 'Ὡς δ'  
 ἔλεγόν σοι, ὁ στρατὸς ἦν ἐν πολλῇ λύπῃ. Δόγχας μὲν γάρ<sup>2</sup> καὶ  
 πέλτας εἶχον<sup>3</sup> πολλάς,<sup>4</sup> σφενδόνας δὲ μῦριάς οἱ πολέμοι οἱ πέρᾱν  
 τοῦ ποταμοῦ<sup>5</sup> καὶ ἐπεὶ δεινοὶ<sup>6</sup> ἦσαν βάλλειν, λίθοις ἔβαλλον  
 αὐτοὺς σὺν πολλῇ κραυγῇ.<sup>9</sup> 'Ἡ δ' Ἑλληνικὴ στρατιὰ οὐκ ἤθελε  
 φεύγειν, οὐδὲ τοὺς βαρβάρους ἱκανὴ ἦν τρέπειν εἰς φυγὴν.  
 Ἀνάγκη οὖν ἦν μένειν ἐν τῇ χώρᾳ καὶ τὴν βολὴν φέρειν.

3. We took<sup>7</sup> our old friends into the<sup>8</sup> country. The<sup>8</sup> day<sup>10</sup>  
 was fair, the luck good. The region was wild of-course, but  
 not<sup>11</sup> difficult. We remained the whole<sup>12</sup> day, and after dinner  
 told wolf'-stories. I was telling you about my house—the  
 [one] in the market-place. Well,<sup>13</sup> it is small and old, but of-  
 stone<sup>14</sup> and beautiful. The doors are of-wood, and tall. How-  
 ever,<sup>15</sup> it is time for you to learn something new.

8—<sup>5</sup> εἶναι.

6 R. 6d.

7 = not, before the verb.

8 R. 1.

9 = was sacrificing.

10 Order: sacrifices indeed (μὲν) of bulls he made many.

11 ἔχω.

12 λῶω.

9—<sup>1</sup> R. 7. Use no article.

2 γάρ and οὖν often crowded to third place.

3 Why plural? Because στρατός is collective.

4 R. 7. Transl. μὲν to be

sure; πολλάς, in abundance.

5 Clever at (c. inf.).

6 Cf. λίθοις, dat. of

instrument, without σύν.

7 = led.

8 § 5, n. 5.

9 R. 8 (οὖν). For

posit., see n. 2.

10 R. 6b.

11 § 6, n. 3.

12 Predic. position. G. 979.

H. 672.

13 οὖν.

14 Either subst. or adjective.

15 ἀλλά.

## § 10

## Feminines in -ᾱ. Prepositions with Single Cases.

G. 171 (Μοῦσα); 172 (θάλαττα, γέφυρα); 1201, 1-3.

H. 135 (γλώττα, γέφυρα); 789.

1. Λέγε μοι, ὦ Μένανδρε, πῶς τῆς γλώττης ἄρχεις.—Οὐ ῥα-  
 διᾶ, ὦ φίλε, ἡ ἀρχὴ τῆς γλώττης,<sup>1</sup> ἀλλὰ χαλεπή. Ἀλλὰ δεῖ σε  
 μαυθάνειν. Λέγω γάρ σοι. Ἡ γλώττα πολλῶν ἐστὶν αἰτιά κα-  
 κῶν.<sup>2</sup> 2. (*Cont. sent.* 3, § 9.) Περὶ οὖν<sup>3</sup> λύκων ἐλέγομεν μύθους,  
 ὅτι<sup>4</sup> πρὸ δείπνου ἔδει<sup>5</sup> διώκειν αὐτοὺς ἀπὸ<sup>6</sup> τῆς οἰκίᾱς. Ἐν γὰρ  
 ἀγρίῳ τόπῳ ἦν ἡ οἰκίᾱ ἐντὸς ὕλης ὀκτὼ καὶ δέκα στάδια<sup>7</sup> ἀπὸ  
 τῆς κώμης. 3. Αἱ μὲν Μοῖραι τρεῖς<sup>8</sup> ἦσαν, αἱ δὲ Μοῦσαι ἐννέα.  
 4. Δίκην δίδωκε ἀντὶ δόξης.

5. But as I was telling you, the army had to remain with-  
 10 in<sup>9</sup> sling-shot<sup>10</sup> of the enemy, but were without<sup>11</sup> means of  
 battle. For the river was without<sup>12</sup> a bridge. But after  
 long<sup>13</sup> waiting, their friends from the village<sup>14</sup> send, towards<sup>15</sup>  
 evening, five boats for<sup>16</sup> a bridge, and with them fifteen wag-  
 15 gons full of provisions and wine. So<sup>16</sup> the waggons<sup>17</sup> they had  
 in front of them, the ground [they had] in-place-of a table,  
 and<sup>18</sup> with their battle-knives they cut the loaves-of-bread.

## § 11

## Mascullnes in -ᾱς, -ης.

G. 179-82. H. 145-47.

Ὁ μὲν . . . δ δέ. R. 391. G. 981, and foot-note. H. 654.

1. Δεῖ σε τήμερον, ὦ μαθητά, μαυθάνειν τι περὶ τοῦ δεσπότου.  
 Ἐν<sup>1</sup> γὰρ τοῖς παλαιοῖς ἰδιώτης ὁ δεσπότης ἦν, καὶ οἱ οἰκέται οἱ ἐν  
 τῇ οἰκίᾳ ἔλεγον αὐτῷ. Ὡ δέσποτα. Ἀλλὰ καὶ περὶ Καμβύσου οἱ

10—<sup>1</sup>R. 1, exception. <sup>2</sup>A verse attributed to the poet Menander.  
 Memorize, with proper rhythm. <sup>3</sup>now, transitional. <sup>4</sup>because.  
<sup>5</sup>we had to—. § 7, n. 15. <sup>6</sup>ἀπό, not ἐκ; for the wolves were not in the  
 house. <sup>7</sup>§ 5, n. 4. <sup>8</sup>three. <sup>9</sup>ἐντὸς μὲν at head of clause.  
<sup>10</sup>§ 9, n. 1. <sup>11</sup>ἀνευ δέ at head of clause. <sup>12</sup>R. 5b. <sup>13</sup>=much. <sup>14</sup>R. 1.  
<sup>15</sup>εἰς. <sup>16</sup>§ 9, n. 2. <sup>17</sup>R. 6b. <sup>18</sup>δέ.  
 11—<sup>1</sup>Among.

Πέρσαι ἔλεγον· Δεσπότης ἐστίν. Ὡς δούλων γὰρ ἦρχεν αὐτῶν. Ἔτι δὲ καὶ νῦν λέγομεν ἡμεῖς περὶ τυράννων χαλεπῶν ὅτι δεσπύονται εἰσίν. 2. Ἐν τῇ Ἑλληνικῇ στρατιᾷ τῶν στρατιωτῶν οἱ μὲν ἦσαν πεζοί, οἱ δὲ ἵππους εἶχον· τῶν δὲ πεζῶν οἱ μὲν πελτασταὶ πέλτας ἔφερον, οἱ δὲ τοξόται τόξα, οἱ δ' ὀπλῖται ὄπλα. 3. Πόσους ἤδη, ὦ μαθητά, ἀριθμοὺς Ἑλληνικοὺς γινώσκεις;—Οὐ πολλούς, ὦ διδάσκαλε. Εἰσὶ δέ· δύο, τρεῖς, πέντε, ἑπτὰ, ὀκτώ, 10 ἐννέα, δέκα, πεντεκαίδεκα, ὀκτωκαίδεκα.

4. Darius the Persian throws<sup>a</sup> a large<sup>a</sup> army into Europe upon the Scythians. But he does not fare well. Later,<sup>7</sup> by five and twenty years,<sup>8</sup> he sends an able, general with countless soldiers against the Hellenic region. And<sup>9</sup> again later, by 15 ten years, after the death of Darius, Xerxes his son, (being<sup>10</sup>) yet a youth, invades<sup>11</sup> Europe. But to the soldiers of Europe, few and brave, the gods gave<sup>12</sup> victory. Now<sup>13</sup> [it is] about these<sup>14</sup> invasions [that<sup>15</sup>] Herodotus writes.

Contracts of O- and A-Declension.

§ 12

Feminines of O-Declension.

G. 201, 184, 194. H. 157, 144, 152.

1. Τήμερον, ὦ μαθητά, κελεύω σε προσ-έχειν τὸν νοῦν πρὸς παλαιὰν γῆν, τὴν Αἴγυπτον λέγω.<sup>1</sup> Ἡ μὲν οὖν<sup>2</sup> Αἴγυπτος τοῦ Νείλου ποταμοῦ δῶρον ἦν, ὡς λέγει ἡμῖν<sup>3</sup> Ἡρόδοτος· πάλαι γὰρ ὁ ποταμὸς ἐκάλυπτεν αὐτήν. Αὐτὸς<sup>4</sup> δ' ὁ Νεῖλος τὰς πηγὰς ἔχει πόρρω τῆς θαλάττης, καὶ ἱκανός ἐστι πλοῖα φέρειν οὐ μικρά.<sup>5</sup> Ἀπὸ δὲ τῆς θαλάττης εἰς τὰς πηγὰς πολλῶν ἡμερῶν πλοῦς ἐστίν

11—<sup>2</sup>even. <sup>3</sup>we, emphatic; hence expressed. <sup>4</sup>oi, here, art. c. πελτασταί. <sup>5</sup>εἰς-βάλλω εἰς—. <sup>6</sup>πολύς. <sup>7</sup>R. 8. <sup>8</sup>Dat., degree of difference (= Lat. ablative). <sup>9</sup>δέ. <sup>10</sup>ὦν. <sup>11</sup>εἰς-βάλλω εἰς—, intransitive. Cf. Engl. "to drop in" (no object expressed). <sup>12</sup>παρ-έχω. <sup>13</sup>§ 10, n. 3. <sup>14</sup>τούτων τῶν εἰσβολῶν. <sup>15</sup>It is . . . that, a formula of modern languages to render prominent the true subject of discourse, when this is not the same as the merely grammatical subject of the sentence. Cf. French *c'est . . . que*.

12—<sup>1</sup>I mean. <sup>2</sup>§ 10, n. 3. <sup>3</sup>to us. <sup>4</sup>Self (ipse).



ἀνὰ τὸν ποταμὸν κώπαις<sup>5</sup>. δεινὸς γὰρ πολλάκις ὁ ρόυς. "Εν-εἰσι  
 δὲ νῆσοι οὐκ ὀλίγαι.—Δῶρον δὲ τοῦ Νείλου καὶ ἡ βύβλος ἐστίν·  
 ἐκ δὲ τῆς βύβλου ἦν<sup>6</sup> τὰ παλαιὰ βιβλία, ἃ<sup>7</sup> ἔτι καὶ νῦν εὐρίσκο-  
 10 μιν ἐν τοῖς τάφοις.—Περὶ δὲ τῆς Αἰγύπτου ὅλον τὸ δεύτερον  
 βιβλίον Ἡρόδοτος γράφει· ἡ γὰρ ἱστορίᾳ αὐτοῦ ἐννέα βιβλίων  
 ἐστίν.—"Εν δ' Ἀσσυρία αἱ μὲν πλίνθοι γῆναι ἦσαν, ὥσπερ ἐν  
 ἄλλαις<sup>8</sup> χώραις, τὰ δὲ βιβλία οὐ βύβλινα (ὥσπερ ἐν τῇ Αἰγύπτῳ),  
 ἀλλὰ πλίνθινα, περὶ ὧν<sup>9</sup> δεῖ τὸν διδάσκαλόν σοι λέγειν. "Ἢδη  
 15 γὰρ ὥρᾱ καὶ σοὶ<sup>10</sup> γράφειν τι.

2. Chios and Paros and Delos are small islands. Chios<sup>11</sup>  
 was rich<sup>12</sup> in wine, Paros in marble, while<sup>13</sup> Delos [was] sacred  
 to a god. In these<sup>14</sup> islands diseases<sup>15</sup> were few, journeys not  
 long, maidens fair. | Yet<sup>16</sup> not always had the islanders peace  
 20 and pleasure. For often, by an easy sail, harsh fate brought  
 enemies, who<sup>17</sup> cut<sup>18</sup> their vines and carried-off their maidens  
 and gave<sup>19</sup> them, as graves, ditches. 3. The voyage down  
 stream [is] easy.

## § 13

## Adjectives—1) of Two Endings, 2) Contract.

G. 304, 306, 310, 311. H. 225-26, 223-24.

1. Τῶν μὲν ἀ-δίκων τοὺς τρόπους γινώσκουμεν τῇ ἀδικίᾳ τῶν  
 ἔργων,<sup>1</sup> τῶν δ' ἀν-ελευθέρων τῇ ἀνελευθερίᾳ, τῶν δὲ κακ-ούργων  
 τῇ κακουργίᾳ· ἐν γὰρ τοῖς ἔργοις τοὺς τρόπους φαίνουμεν. Αὐ-  
 τικά<sup>2</sup> ὁ μὲν Δᾶρειος φιλ-ἀργυρος ἦν, καὶ ὡς κάπηλος ἦρχε τῶν  
 5 Περσῶν· ἡ δὲ βασιλεία Ἄτοσσα φιλό-τιμος καὶ ἄ-φοβος· ἐκέ-  
 λευε γὰρ Δᾶρειον εἰς ἄλλᾱς χώρᾱς εἰς-βάλλειν· τὸν δὲ Ξέρην,  
 τὸν υἱόν, οὐ μόνον<sup>3</sup> ἄ-νουν, ἀλλὰ καὶ<sup>4</sup> ἄ-τολμον δεῖ ἡμᾶς<sup>5</sup> νομίζειν.  
 Ἄ-νους μὲν γὰρ ἦν, ἐπεὶ εἰς μικρὰν χώρᾱν ἦγε τὴν ἀν-ἀριθμον  
 στρατιάν,—ἄ-χρηστος γὰρ ἐν στενῷ τόπῳ πολλὴ στρατιὰ· ἀλλ'<sup>6</sup>

12—<sup>5</sup> § 7, n. 9. <sup>6</sup> were made. <sup>7</sup> which. <sup>8</sup> other (alius). <sup>9</sup> YOU too.  
 G. 144. H. 119b. <sup>10</sup> R. 6b. <sup>11</sup> With genitive. <sup>12</sup> δε. <sup>13</sup> ταύταις  
 ταῖς—. <sup>14</sup> ἀλλά. <sup>15</sup> οἱ. <sup>16</sup> R. 6. <sup>17</sup> παρ-έχω.

13—<sup>1</sup> R. 1, exception. <sup>2</sup> for example. <sup>3</sup> not only—but also. <sup>4</sup> us (we).  
<sup>5</sup> ἀλλά a substitute for (the weaker) δε after μιν.

ἄ-τολμος ἦν, ὅτι<sup>9</sup> (ἄ-πιστος ὦν<sup>10</sup> περὶ νίκης) πάλιν φεύγει εἰς τὴν<sup>10</sup> Ἀσίαν. Ἀλλὰ στρατηγὸν δεῖ φιλο-κίνδυνον εἶναι καὶ φιλό-πονον καὶ φιλο-πόλεμον. Τῷ γὰρ προ-θύμῳ ἀνθρώπῳ οὐκ ἔστι<sup>9</sup> μὲν θάλαττα ἄ-πορος, οὐκ ἔστι δὲ γῇ ἐπι-κίνδυνος. Περὶ οὖν Ξέρξου δεῖ ἡμᾶς κρῖναι ὅτι ἀν-άξιος υἱὸς ἦν τῆς ἐν-δόξου Ἀτόσσης.

2. Speech<sup>9</sup> is of-silver, silence of-gold. 3. The Spartan<sup>10</sup> youth (pl.) did not have double cloaks. 4. Do not<sup>11</sup> trust the double tongue. 5. Simple [are] the words of wisdom. 6. Homer tells about the golden goddess Aphrodite. 7. Long-ago<sup>12</sup> arms were of-bronze, but later mostly<sup>13</sup> of-iron. 8. Do not think that friendship is immortal.

20

## Word-Formation.

## § 14

1. (G. 875, 1. H. 589.) On analogy of the words of § 13, as regards both formation and accent (*recessive*), form adjectives of two endings from words already learned, meaning:

- |  |                                   |                       |
|--|-----------------------------------|-----------------------|
| 1. <i>without danger</i>                   | 9. <i>without grave, unburied</i> |                       |
| 2. " <i>war, unwarlike</i>                 | 10. " <i>food, fasting</i>        |                       |
| 3. " <i>wealth</i>                         | 11. <i>supperless</i>             |                       |
| 4. " <i>gifts</i>                          | 12. <i>godless, atheist</i>       |                       |
| 5. " <i>pay, unhired</i>                   | 13. <i>friendless</i>             |                       |
| 6. " <i>government, anarchic</i>           | 14. <i>unhonored</i>              |                       |
| 7. " <i>means</i>                          | 15. <i>sleepless</i>              |                       |
| 8. " <i>place, out of the way, strange</i> | 16. <i>houseless, homeless</i>    | } with ἄ-,<br>not ἀν- |
|  | 17. <i>unseasonable</i>           |                       |

2. On analogy of ἄπιστος ἀπιστιᾶ, form and define substantives from ἄ-υπνος, ἄ-σιτος, ἄ-τιμος, ἄ-ωρος, ἀν-αρχος, ἀ-μήχανος, ἄ-τοπος.

3. (G. 832. H. 548.) Observe verbs with root-vowel ε that give substantives with ο, ending in -ος or -ᾶ (-η): λέγ-ω λόγ-ος, ἔχ-ω ὄχ-ος, τρέπ-ω τρόπ-ος and τροπ-ή (cf. also τρόπ-αιον), τέμ-νω τόμ-ος and τομ-ή,

13—<sup>6</sup> in that=because. <sup>9</sup> being. <sup>9</sup> For accent see G. 144, 5. H. 480, 1. <sup>10</sup> λόγος. R. 3b, and R. 6. <sup>10</sup>=of the Spartans. <sup>11</sup> Not οὐ, but . . . ? <sup>12</sup> R. 6. <sup>13</sup> τὸ πλεῖστον. G. 1060. H. 719b.

φέρ-ω φόρ-ος and φορ-ά, μέν-ω μον-ή.—Give the verb-root of the substantives πόν-ος, νόμ-ος, πόρ-ος, πλό-ος.

## § 15

## Verb—Pres. Indic. and Infin. Middle (=Passive).

G. 480 (p. 102), 441–42. II. 314, 298.

Deponents. G. 443. H. 298a.

NOTE. The MIDDLE VOICE presents its subject as acting *for, from, or upon* himself. For the vulgar English “I’ll buy me a book,” the Greek uses the middle voice and omits “me.”

1. Ἀγομαι, βάλλει, γράφεται, etc., etc. 2. Τί βούλεσθε τήμερον, ὦ φίλοι, μαθηθάνειν; — Πάλιν, ὦ διδάσκαλε, βουλόμεθ' ἀκούειν περὶ τῶν πρὸς τοὺς Πέρσας πολέμων. Πολλὰ γὰρ στρατιὰι πορεύονται, ὡς ἔλεγες, διὰ τῆς Ἀσιᾶς, καὶ ἔρχονται εἰς τὴν  
 5 Εὐρώπην. Ἐνταῦθα δὲ πόσον χρόνον μένουσι; καὶ πῶς πράττουσι; καὶ ποῦ τῆς χώρᾳς τὰς ἐνδόξους μάχᾳς μάχονται; καὶ ποῦ τρέπονται εἰς φυγὴν; ταῦτα<sup>1</sup> γὰρ πρόθυμοί ἐσμεν<sup>2</sup> ἀκούειν.—Μακρὸς ὁ λόγος, ὦ μαθηταί. Ἄλλ' ἀνάγκη ἓνα<sup>3</sup> τῶν Περσῶν στρατιωτῶν ἀγγέλλειν ἡμῖν<sup>4</sup> περὶ τῆς ὁδοῦ.—(Ὁ στρατιώτης εἰσ-  
 10 ἀγεται)—Χαλεπή, ὦ νεᾶνιαι, καὶ ἐπικίνδυνος ἦν ἡ εἰσβολή. Φιλότιμοι μὲν<sup>5</sup> γὰρ οἱ στρατηγοί, ὑφ'<sup>6</sup> ὧν<sup>7</sup> ἀγόμεθ' ἐπὶ τοὺς πολέμους, ἄχρηστοι δὲ γίνονται<sup>8</sup> καὶ ἀνάξιοι. Μαχόμεθα μὲν γὰρ τοῖς Ἀθηναίοις καὶ τοῖς συμμάχοις, εἰς φυγὴν δ' ἔδει ἡμᾶς<sup>9</sup> τρέπεσθαι, καὶ ἐκ τῆς χώρᾳς διωκόμεθ' ὑπ' αὐτῶν. Μετὰ δὲ τὴν  
 15 ἦτταν ἄσῃτοι πορευόμεθα διὰ μὲν ποταμῶν ἀπόρων, διὰ δ' ὄρων<sup>10</sup> ὑψηλῶν. Καὶ οἱ<sup>11</sup> μὲν κατὰ πετρῶν φεύγουσιν, οἱ δ' ἐν τῇ γῇ κρύπτονται. Ἄλλ' ἐν τοῖς βιβλίοις τοῖς Ἡροδότου καὶ Αἰσχύλου ἔξεστι τὸν λόγον εὐρίσκειν τὸν περὶ τῆς ἥττης· ἐγὼ<sup>12</sup> δ' οὐ βούλομαι ἐν μνήμῃ φέρειν τὰ παλαιὰ κακά.—(Ὁ στρατιώτης ἀ-  
 20 ἔρχεται).

15—<sup>1</sup> these (matters).

<sup>2</sup> we are.

<sup>3</sup> one.

<sup>4</sup> § 12, n. 3.

<sup>5</sup> to-be-sure.

<sup>6</sup> by (lit. under). G. 92. H. 82.

<sup>7</sup> whom.

<sup>8</sup> prove to be.

<sup>9</sup> § 13, n. 4.

<sup>10</sup> mountains.

<sup>11</sup> § 11.

<sup>12</sup> I (emphatic, hence expressed).

3. How many years<sup>15</sup> does the war with<sup>14</sup> the Persians take place before the war of the Athenians with the Lacedaemonians?—About sixty years.—In this war too<sup>16</sup> do the Athenians suffer much<sup>17</sup> at-the-hands of their enemies?—Yes. For<sup>18</sup> their trees<sup>19</sup> and vines are cut, their villages are burned, and<sup>20</sup> they themselves<sup>21</sup> are chased out of their fields into Athens. So they come-to-be<sup>22</sup> without-resource, and are-willing<sup>23</sup> indeed to go-out against the Lacedaemonians, but their general persuades them not<sup>24</sup> to get<sup>25</sup> in[to] dangers.

## Imperf. Indic. Middle (=Passive).

## § 16

G. 480. H. 314.

Prepositions with Two Cases—Gen. and Acc.—*διὰ, κατά, ὑπέρ, μετά.*Relative Pron. *ὅς, ἣ, ὅ* (N.B., not *ὅν*). G. 421. H. 275.

1. a) Οἱ Πέρσαι ἤρχοντο<sup>1</sup> ὑπὸ πολλῶν Δαρείων, ὧν ὁ μὲν πρῶτος Ἰστιάδου γίγνεται,<sup>2</sup> ὁ δὲ δεύτερος Ἀρταξέρξου. Περὶ μὲν<sup>3</sup> οὖν τοῦ πρώτου ἤδη δι-ελεγόμεθα. Ἐκεῖνος<sup>4</sup> γὰρ ἐστρατεύετο ἐπὶ τοὺς Σκύθας, ὕστερον δ' ἐν νῶ εἶχεν εἰς τὴν Ἑλλάδα<sup>5</sup> εἰς-βάλλειν, ἀλλ' ὑπὸ τῶν θεῶν ἐκωλύετο καὶ τὰ πλοῖα ἐλάετο. b) Τῷ δὲ δευτέρῳ, ὃς οὐκ ἄνευ δόξης οἱ Πέρσαι ἤρχοντο σχεδὸν δι' ὅλου τοῦ Πελοποννησιᾶκου πολέμου, γίνονται υἱοὶ δύο, ὁ μὲν Ἀρταξέρξης, ὁ δὲ Κῦρος.

b) Μετὰ δὲ τὸν Δαρείου θάνατον, Ἀρταξέρξης μὲν κατὰ τὸν νόμον λαμβάνει τὴν ἀρχήν, Κῦρος δ' ἐβούλετο βασιλεύειν ἀντὶ τοῦ ἀδελφοῦ. Συν-έλεγεν οὖν εἰς τὴν Λυδίων διὰ τῶν φίλων στρατιωτῶν ξένους ὑπὲρ μύριους, οἳ διὰ τὸν μισθὸν ἤθελον μετ' αὐτοῦ πορεύεσθαι ἐπ' Ἀρταξέρξην.

<sup>15</sup>—<sup>13</sup> § 11, n. 8. <sup>14</sup> Cf. line 3. <sup>15</sup> καὶ ἐν τούτῳ τῷ—. <sup>16</sup> πολλά.  
<sup>17</sup> § 9, n. 2. <sup>18</sup> R. 6. <sup>19</sup> αὐτοὶ δέ. <sup>20</sup> = become. <sup>21</sup> ἐθέλω. <sup>22</sup> μή.  
<sup>23</sup> = become. In the sense to arrive at, get to, γίνομαι usually takes ἐν (ἐπί, πρὸς, ὑπὸ) c. dat., not acc.

<sup>16</sup>—<sup>1</sup> Not from ἔρχομαι, — which is used only in the pres. indicative.  
<sup>2</sup> born of (c. gen.), born to (c. dat.). <sup>3</sup> The answering δέ is in line 6 below.  
<sup>4</sup> Lit. that there (ἐκεῖ) man = he, emphatic. <sup>5</sup> Greece.

c) 'Εν μὲν οὖν τῇ ἄνω<sup>6</sup> ὁδῷ τῇ ἀπὸ τῆς θαλάττης εἰς τὴν  
 15 Βαβυλωνίαν πολλοὺς ἡναγκάζοντο πόνους φέρειν, πλείστους<sup>7</sup> δ'  
 ἐν τῇ κάτω. Πολλάκις μὲν γὰρ ἡ ὁδός, καθ' ἣν ἐπορεύοντο,  
 στενὴ ἐγίνετο καὶ ἄκρα ὑπὲρ αὐτῶν ἐφαίνετο,<sup>8</sup> πολλάκις δὲ διὰ  
 ποταμῶν ἤγοντο καὶ διὰ λόφων ὑψηλῶν καὶ διὰ πεδίων καὶ κατὰ  
 πετρῶν, πολλάκις δὲ κατὰ τὰ ἄκρα ἐδιώκοντο ὑπὸ τῶν πολεμίων.  
 20 ὥσ-τε ἐβούλοντο πολλάκις κατὰ τῆς γῆς γίνεσθαι.

2. (κατὰ c. acc. = *down along, in the line of*.) Down the  
 river—down the road—along the heights—according to the  
 law (=in the line of)—by land and by sea—during the war  
 (=in the course of)—in the region (line) of the breast—to re-  
 25 main at one's post (χώρᾱ)—(by twos, by tens, [year] by year,  
 [day] by day, [little] by little, [village] by village. 3. (ὑπέρ c.  
 acc.) Beyond his strength—over five days, over sixty years. }

4. Daily<sup>9</sup> my slave used-to-work before day[-break] in the  
 field in front of his house.<sup>10</sup> But the wolves one-day attack  
 30 him owing-to their hunger. And he<sup>11</sup> was chased out of the  
 field through the wood<sup>12</sup> down the road into the house. But  
 he was not-yet<sup>13</sup> out-of,<sup>14</sup> his troubles. For he was alone, and  
 far-away-from,<sup>15</sup> his friends in the village.<sup>16</sup> For<sup>17</sup> over the  
 house<sup>18</sup> rose (=were) many hills, and beyond the hills [was]  
 35 the village. Here however<sup>19</sup> we must leave him a little  
 while.<sup>20</sup>

## § 17

## Third Declension—Consonant Stems.

## Palatals and Labials.

G. 225 (first four examps.); 22; 74; 209, 1. H. 174; 24; 54; 168, 1.

"Ἄλλος, -η, -ο (Cf. ὅς, ἡ, ὅ). G. 419. H. 267.

1. a) 'Εν τοῖς τῶν παλαιῶν βιβλίοις πολλὰ<sup>1</sup> εὑρίσκεται περὶ  
 μαχῶν καὶ τῶν τοῦ πολέμου ὄπλων. Ἦσαν γὰρ τοῖς μὲν ὀπλί-

16—<sup>6</sup> Adv. used as adjective. / G. 952. H. 600. <sup>7</sup> most. <sup>8</sup> Mid. = *show*  
*one's self, appear, be seen.* <sup>9</sup> = *day by day.* <sup>10</sup> R. 1. <sup>11</sup> O δέ. <sup>12</sup> ὅλη  
 or δένδρον? See § 10, sent. 2. <sup>13</sup> R. 5b. <sup>14</sup> § 9, n. 2. <sup>15</sup> R. 6. <sup>16</sup> δέ.

<sup>17</sup> ὥρᾱ or χρόνος? See vocab. 8.

17—<sup>1</sup> Many things, much.

ταις<sup>3</sup> θώρακες χαλκοῖ καὶ λόγχαι καὶ ἄλλα πολλά, τῷ δὲ τοξότη τῷδε, τῷ δὲ σάλπιγκτῇ ἢ σάλπιγξ, ἄλλοις δ' ἄλλα. Ἀεὶ δέ, ὡς εὐρίσκομεν, ὁ μὲν κήρυξ ἀγγελίᾳς ἔφερε καὶ τὸν δῆμον συν-έλεγε καὶ τοὺς τῶν στρατηγῶν λόγους ἐκήρυττε, ὁ δὲ φύλαξ ἐφύλαττε, ὁ δὲ σάλπιγκτῆς ταῖς φάλαγξιν ἐσάλπιζεν, αὐτοῖς<sup>3</sup> δ' οἱ στρατιῶται ἐπαιάνιζον καὶ εἰς μάχην ἐπορεύοντο. <sup>1</sup>

b) Καὶ<sup>4</sup> μουσικῇ δὲ οἱ παλαιοὶ ἤδοντο. Ἦδη γὰρ Ὀμήρου<sup>5</sup> ἀκούομεν περὶ αὐλῶν, κιθαρῶν, σῦρίγγων, φορμίγγων. Δημόδοκος δ' οὖν<sup>6</sup> ἐν Ὀδυσσεΐᾳ λέγεται ἐν τιμῇ εἶναι, ὅτι δεινός<sup>7</sup> ἐστι φορμίζειν. Τῆς μὲν οὖν φόρμιγγος Ἀπόλλων,<sup>8</sup> ὡς λέγεται, εὐρετῆς ἦν, τῆς δὲ λύρας Ἑρμῆς, τῇ δὲ σῦριγγι ἐνομιζέτο σῦρίζειν ὁ Ἑρμοῦ υἱός, Πάν.<sup>9</sup> ✓

2. Αἴσωπος μύθους συν-έγραφεν, ἐν οἷς εἰς-άγει ἀλώπεκας καὶ 15 κόρακας καὶ μύρμηκας καὶ ὄνους καὶ λύκους. Ἡ μὲν οὖν ἀλώπηξ καὶ τότε γνώριμος ἦν διὰ τὸν δόλον, ὁ δὲ μύρμηξ διὰ τὴν φιλοπονίαν.—Ἦν δ' ὁ Αἴσωπος πολλοῖς ἐνιαυτοῖς πρὸ Ἡροδότου.

3. Even before Homer the Phoenicians were known for<sup>10</sup> 20 their voyages and deceit. He tells in [the] Odyssey also about the Aethiopians, who dwelt (= were) "furthest of men," and about the Cyclopes, that they were wild and cruel. For they knew not<sup>11</sup> justice,<sup>10</sup> nor did they till (= work<sup>12</sup>) the earth. 4. Hermes, according<sup>13</sup> to [the] Odyssey, was herald of the 25 gods.

## Dentals.

## § 18

G. 225 (ἐλπίς, ὕμνις); 214, 3. H. 176, 179.

1. Μετὰ τὸν πρὸς τοὺς Λακεδαιμονίους πόλεμον εὐθὺς ἐγίγνετο ἐν Ἀθήναις τυραννὶς τριάκοντ' ἀνθρώπων, δι' ὧν<sup>1</sup> ὁμότητα πολλοὶ ἠναγκάζοντο τὴν πατρίδα λείπειν. Μετὰ δ' οὐ πολὺν

17—<sup>2</sup> Dat. of possessor.

<sup>3</sup> § 12, n. 4.

<sup>4</sup> And (δὲ) music too (καί).

<sup>5</sup> ἀκούω takes gen. of pers. from whom.

<sup>6</sup> δ' οὖν (fixed collocation) but certainly (be the preceding true or not).

<sup>7</sup> § 9, n. 5.

<sup>8</sup> Apollo.

<sup>9</sup> Pan.

<sup>10</sup> = on-account-of.

<sup>11</sup> At head of clause.

<sup>12</sup> Augment!

<sup>13</sup> κατά.

18—<sup>1</sup> whose.

χρόνον Θρασύβουλος τοὺς φυγάδας ἀθροίζει κατ' ὀλίγους ἐπὶ  
 5 Φυλὴν, χωρίον τῆς Ἀττικῆς, οὐ πόρρω δὲ τῆς Βοιωτίας. Πρῶ-  
 τον μὲν οὖν<sup>2</sup> ἦσαν ἄνευ μὲν ῥώμης, μεστοὶ δ' ἐλπίδος· ὕστερον δὲ  
 λαμβάνουσι θώρακας, ἀσπίδας, λόγχας, κνημίδας. Καὶ σὺν τοῖς  
 θεοῖς μάχονται (καὶ ὀπλῖται καὶ γυμνῆτες) τοῖς τριάκοντα τυράν-  
 νοις. Καὶ τούτους<sup>3</sup> μὲν ἐβιάζοντο ἐκ-λείπειν Ἀθηνᾶς, αὐτοὶ δὲ  
 10 κατ-έρχονται. Τῷ δὲ Θρασυβούλῳ διὰ τὴν χρηστότητα πολλὴν  
 χάριν εἶχον.

2. The Helots were the slaves of Sparta. They worked the land, and in [time of] war served as<sup>4</sup> light-infantry. But throughout<sup>5</sup> they suffered terrible<sup>6</sup> [treatment] at-the-hands  
 15 of their masters<sup>7</sup>. 3. You must now write something<sup>8</sup> about the gods of Greece. Artemis<sup>9</sup>, the Arcadians thought, chased deer along the heights of Erymanthus. In [the] Iliad<sup>10</sup> [it is] Iris [that] the gods bid bring-messages to men, but in [the] Odyssey Hermes. From<sup>11</sup> Hesiod we hear that<sup>12</sup> Love accom-  
 20 panies Aphrodite, while Strife is-the-mother-of<sup>13</sup> Toil, Famine, Battle, Oblivion. Of the Graces<sup>14</sup> and of the Fates<sup>15</sup>, there was a triad, of the nymphs a myriad. Many birds were sac-  
 cred<sup>16</sup> to the gods.

4. (*Word-Formation.*) On the analogy of *triad* from τριάς, *myriad*  
 25 from μυριάς, form and inflect the Greek word for *monad* (μόνος), *pen-  
 tad*, *heptade*, *decade*.—On analogy of ὥμότης, from ὥμός, form, define,  
 and inflect words from βίαιος, δεινός, ἴδιος, ἱκανός, κακός, μακρός, μικρός,  
 νέος, παλαιός, πιστός, στενός, χαλεπός.

### Liquids in -v-.

## § 19

G. 225 (αἰών, ἡγεμών); 209, 2. H. 184, 168, 2.

1. Τὸ παλαιὸν<sup>1</sup> οἱ Ἕλληνες διὰ<sup>2</sup> τετάρτου ἐνιαυτοῦ συν-ελέ-

18—<sup>2</sup> now at first. <sup>3</sup> these. <sup>4</sup> § 12, n. 4; and R. 17a. <sup>5</sup> στρατεύομαι  
 ὡς—. <sup>6</sup> =through the whole (pred. posit.) time. <sup>7</sup> Neut. plural. <sup>8</sup> Acc.  
 c. infinitive. <sup>9</sup> R. 6b. <sup>10</sup> § 17, n. 5. <sup>11</sup> ὅτι-clause, or acc. c. infinitive.  
 Write both. <sup>12</sup> =brings forth. <sup>13</sup> R. 6.

19—<sup>1</sup> anciently: acc. as adverb. G. 1060. H. 719b. <sup>2</sup> Idiomatic: through  
 (i.e. after) every fourth year.

γοντο εἰς Ὀλυμπίαν, χώρᾱν τῆς Ἡλίδος· ἐν Πελοποννήσῳ· καὶ § 19  
ἐνταῦθα τοὺς ἐνδόξους ἀγῶνας ἦγον· πάλην<sup>5</sup> γὰρ ἠγωνίζοντο  
καὶ πυγμὴν καὶ δρόμον (ἵππων τε καὶ ἀνθρώπων) καὶ μουσικὴν  
καὶ ἄλλα πολλά. Ἡθροίζοντο δ' οἱ Ἕλληνες οὐ μόνον ἐκ τῆς 5  
Ἑλλάδος ἀλλὰ καὶ ἐκ τῆς Ἀσίας καὶ Αἰγύπτου καὶ Ἰταλίας  
καὶ Σικελίας. Ἡγεμόνες δὲ τῶν ἀγώνων ἦσαν οἱ Ἡλείοι. Δεῖ  
δέ σε μὴ<sup>6</sup> νομίζειν τὴν Ὀλυμπίαν ἐγγὺς εἶναι Ὀλύμπου τοῦ  
ὄρους<sup>7</sup>.

2. Θαυμάσιος ὁ λόγος, ὃς ὑφ' Ἡροδότου λέγεται περὶ Ἀρίονος 10  
τοῦ μουσικοῦ. Ἡναγκάζεται γὰρ ὑπὸ πονηρῶν ἀνθρώπων ἐκ-  
βάλλειν ἐ-αυτὸν<sup>8</sup> ἐκ τοῦ πλοίου εἰς τὴν θάλατταν. Ἀλλὰ λαμ-  
βάνεται ὑπὸ δελφίνος καὶ ἐκ-φέρεται σῶς μετὰ τῆς κιθάρας καὶ  
ὅλης τῆς ἐσθῆτος ἐπὶ Ταίναρον τῆς Πελοποννήσου. Λέγονται  
γὰρ οἱ δελφῖνες ἡδεσθαι τῇ μουσικῇ. 15

3. Πολλοὺς μὲν ὀρνίθας οἱ Ἕλληνες εἶχον, τῇ δὲ χελιδόνι μά-  
λιστα ἡδοντο. Μετὰ γὰρ τὸν χειμῶνα ἄγγελος ἦν νέας ὥρας.  
Τῆς δ' ἡμέρας ὁ ἀλεκτρυὼν ἄγγελος. 4. Τοῖς Ἕλλησιν ἦν  
ἐσθῆς ἀπλή· μόνον γὰρ χιτῶνα εἶχον καὶ ἱμάτιον. √

5. Of the famous places of Greece some<sup>9</sup> are known on-ac-20  
count-of battles, others as sacred to the gods. For example,<sup>10</sup>  
in Salamis<sup>10</sup> and in Marathon the Greeks fight the Persians,  
while in Eleusis the mysteries were held,<sup>11</sup> and<sup>12</sup> in Delphi was  
the sanctuary of Apollo. 6. In the books of the Greeks little  
is found about snow. For in Greece not much snow falls.<sup>13</sup> 25  
7. Before the invasion of the Persians the Lacedaemonians  
were the leaders of the Greeks, but after the war the Athe-  
nians. 8. (*Posit. of τέ.*) Both of snow and of winter—both  
of the snow and of the winter—both in snow and in winter.

19—<sup>3</sup>in *Elis*. Name of the country or state regularly in the genitive.  
*E.g. Ithaca, New York* Ἰθάκη τῆς Νέας Ὑόρκης. <sup>4</sup>held, celebrated. <sup>5</sup>So-  
called "inner accusative." G. 1051. H. 715b. <sup>6</sup>Infin. takes μὴ unless  
in indirect discourse. <sup>7</sup>mountain. <sup>8</sup>him-self. <sup>9</sup>§ 11, heading.

<sup>10</sup>R. 6.

<sup>11</sup>γίγνομαι.

<sup>12</sup>δέ.



## § 20

## Dentals in -ντ-.

G. 209, 3; 225 (λέων, γίγας). II. 168, 2; 176.

Participles Act. and Mid. in -ων and -όμενος.

G. 480 (pp. 100 and 102), 335 (λῶν). H. 314, 242.

Ὁ γράφων. R. 11. G. 1559-60. H. 965-66.

1. 'Εν' μὲν Σπαρτιάταις ἡ βουλή ἦν<sup>3</sup> ὁκτὼ καὶ εἴκοσι γερόντων τῆμης ἀξίων (καὶ τούτοις<sup>4</sup> ἐπίστευον ὡς ἀγαθοῖς ἡγεμόσιν), ἐν δ' Ἀθηναίοις πεντακοσίων ἀνθρώπων, κλήρῳ ἐκ-λεγομένων κατ' ἐνιαυτόν, ἐξ ὧν πάλιν ἐξ-ελέγοντο ἐννέα ἄρχοντες. Τῶν δὲ νόμων οἱ μὲν Δράκοντος ἦσαν, οἱ δὲ Σόλωνος, πολλοὶ δ' ἄλλων, μάλιστα δὲ τοῦ δήμου. Ἐν δὲ τῇ ἐκκλησίᾳ τοῦ δήμου τῷ βουλευμένῳ<sup>5</sup> ἐξ-ἦν<sup>6</sup>, λέγειν. 2. Παλαιὸς ὁ λόγος ὁ περὶ Ἰάσονος σπείρει γὰρ δράκοντος ὀδόντας, ἐξ ὧν γίνονται γίγαντες ἑνοπλοὶ. Ταῦτα δ' ἐγγίγνεται πρὸ τῶν Τρωϊκῶν.

- 10 3. (*Preliminary drill.*) He who writes, hinders, is-slave—Of him who writes, hinders,, etc.—To him who writes, etc. The man<sup>8</sup> who wishes, converses,, becomes—Of the man who wishes, etc. 4. (*Datives plural.*) To the soldiers, to the horses, to the lions, to the men who loose, to the leaders. 5. Do you  
15 know the old-man [that is] coming into the house?—Yes. That<sup>9</sup> is the [man that is] writing a book about the shields and greaves of the Greeks. 6. Are you<sup>10</sup> the man that serves<sup>11</sup> bread<sup>12</sup> to me?—No, I am the man that cuts<sup>13</sup> the wood. 7. Many of the people who converse well are without-sense<sup>14</sup>,  
20 while<sup>15</sup> many of those that have sense cannot converse. 8. The man who wishes to rule must learn to be ruled. 9. The man who writes about the dragon's teeth and the giants is Apollonius of Rhodes.

20—<sup>1</sup>among the Spartans, or in Sparta; the name of the people for that of the country is common in Greek. <sup>2</sup>consisted. <sup>3</sup>these, emphatic; hence not αὐτοῖς, <sup>4</sup>to anyone who wished. <sup>5</sup>this. <sup>6</sup>ἀνθρωπος not to be used in this exercise. <sup>7</sup>Repeat the art. merely. <sup>8</sup>οὗτος. <sup>9</sup>Are you εἰ σύ, emphatic pron., hence accented. I am ἐγὼ εἰμι. <sup>10</sup>παρ-έχω. <sup>11</sup>δέ.

## Neuter Dentals. Οὔτος. Ἐπί c. Genitive.

## § 21

G. 225 (σῶμα); 409 (N.B. τοῦτο); 1210, 1a, b. H. 181; 272; 799, 1abc.

## Rule 12.

1. Πάλιν δεῖ ἡμᾶς τοῖς<sup>1</sup> τοῦ πολέμου προσ-έχειν τὸν νοῦν, — ἄρμασι λέγω<sup>2</sup>, τοξεύμασι, πέλταις, στρατεύμασι, τραύμασι. Τούτων γὰρ τῶν ὀνομάτων μεστὰ τὰ βιβλία τὰ Ξενοφώντος καὶ Θουκυδίδου. Τὸ μὲν οὖν παλαιὸν<sup>3</sup> οὔτε βάρβαροι καὶ οἱ Ἕλληνες εἰς μάχην ἤλανον ἄρματα, ὡς Ὀμήρου ἔξ-εστιν ἡμῖν<sup>4</sup> ἀκούειν· ἐπὶ δὲ τοῦ Ξενοφώντος οὐκέτι ἀφ' ἁρμάτων ἐμάχοντο οἱ Ἕλληνες. Ἀλλὰ κατὰ τὴν ὁδὸν ἐφ' ἁμαξῶν ἐφέρετο τὰ ὄπλα. — Αἱ μὲν πέλται δέρματος ἦσαν καὶ κοῦφαι, αἱ δ' ἀσπίδες ὡς ἐπὶ πολὺ<sup>5</sup> χαλκαί. 2. Πολλὰ πράγματα οἱ τοξόται τῶν βαρβάρων παρ-εῖχον τῷ Ἑλληνικῷ στρατεύματι καὶ Ξενοφῶντι τῷ ἡγεμόνι ἐν τῇ κάτω ὁδῷ τῇ ἀπὸ Βαβυλῶνος ἐπὶ τὴν θύλατταν. Δεινοὶ<sup>6</sup> γὰρ ἦσαν τοξεύειν, τὰ δὲ τοξεύματ' αὐτῶν μακρά, καὶ ἱκανὰ πορεύεσθαι διὰ τῶν τε ἀσπίδων καὶ τῶν θωράκων. Ὡστε, οἱ Ἕλληνες πολλὰ τραύματα ἐλάμβανον ἐν τοῖς σώμασι.

3. The man<sup>7</sup> driving the chariot in general did not<sup>8</sup> fight to-be-sure, but often he received wounds. And for a man<sup>9</sup> that got-wounded<sup>10</sup> there was not always a healer,—except death.—But we must not<sup>11</sup> suppose that the Greeks used-to-fight<sup>12</sup> only, with bows, arrows, chariots, [and] spears. For with money they too<sup>13</sup> fought, just-as the men of the present<sup>14</sup> day<sup>15</sup>. For [it was] they [that] named money the<sup>16</sup> sinews of war. 4. (*Phrases.*) In the time of Solon, of Thucydides—on the table—to go-off by<sup>17</sup> the Babylon<sup>18</sup> road. 5. Form and inflect a word for *lightness*, an adjective on the root *δερματ-* for *leath-ern*<sup>19</sup>.

25

21—<sup>1</sup> the things of war. G. 953. H. 621b. <sup>2</sup> § 12, n. 1. <sup>3</sup> § 19, n. 1. <sup>4</sup> § 12, n. 3. <sup>5</sup> ὡς ἐπὶ πολὺ in general. <sup>6</sup> § 9, n. 5. <sup>7</sup> § 20, n. 6. <sup>8</sup> At end of clause, accented. <sup>9</sup> Pres. participle. <sup>10</sup> § 19, n. 6. <sup>11</sup> Pres. infinitive. There is no impf. infinitive. <sup>12</sup> καὶ οὗτοι. <sup>13</sup> οἱ νῦν. G. 952, 2. H. 600. <sup>14</sup> Put art. with money, not with sinews. G. 956. H. 669. <sup>15</sup> κατὰ. <sup>16</sup> = the in-the-direction-of Babylon road. <sup>17</sup> Cf. the words meaning wooden, of-stone.

## § 22

## Liquids and Monosyllables.

G. 225 (σωτήρ, ῥήτωρ—φλέψ, θρίξ, θής, etc.). H. 184; 174; 176, 184.

G. 127, 128 (παῖδων). H. 172, and exc. a.

1. Δεῖ σε νῦν μανθάνειν τι περὶ Πᾶνός, ὃς μουσικῇ ἡδόμενος τῇ σύριγγι ἐσθρίζε. Λέγεται οὖν αὐτὸν φίλον' παῖδα εἶναι' Ἑρμοῦ, καὶ χειμῶνός τε καὶ ἔαρος καὶ θέρους' θήρας θηρεύειν, ὥσπερ Ἄρτεμιν, ἐν Ἀρκαδίᾳ. Εἶχε δὲ αἰγὸς πόδας· καὶ νυκτός τε καὶ ἡμέρας κατὰ λόφους ἐπορεύετο καὶ διὰ ὕλης, παίζων μετὰ τῶν Νυμφῶν. Ἄλλ' οὐκ αἰεὶ φίλιος ἦν. Τὴν γὰρ φωνὴν αὐτοῦ οἱ Ἕλληνες ᾤοντο ὅλῳ στρατεύματι φόβον ἐμ-βάλλειν. Ὡστ' ἔτι καὶ νῦν περὶ Πανικοῦ φόβου λέγομεν.

2. Ἦδη ὥρᾳ σοι ἀκούειν περὶ τῆς Σφινγός, ἣν ἐπὶ Κρέοντος  
10 Ἦρᾳ πέμπει ἐπὶ Θήβᾳς. Λέγεται οὖν τὴν Σφίγγα θῆρα εἶναι ἔχοντα λέοντος μὲν σῶμα καὶ οὐρᾶν καὶ πόδας, παρθένου δὲ κεφαλὴν, ὄρνιθος δὲ πτέρυγας. Καθέζεται δὲ τὸ θηρίον τοῦτο ἐπὶ πέτρᾳν ὑψηλὴν ἔξω Θηβῶν, καὶ ἀγγέλλει τὸ τῶν Μουσῶν αἶνιγμα τὸ ἔνδοξον περὶ ἀνθρώπου. Ἐκ' δὲ τούτου πολλὴ ἀθυμία ἦν  
15 τοῖς Θηβαίοις· οὐ γὰρ ἱκανοὶ ἦσαν τὸ αἶνιγμα λύνειν, τοὺς δὲ μὴ λύοντας ἐσθίει ἡ Σφίγξ, ἐν οἷς ἦν ὁ Κρέοντος παῖς, Αἴμων ὀνομα'. Κρέων δὲ τύραννος ἦν τῆς γῆς. Τὰ δὲ μετὰ τοῦτο γιγνόμενα<sup>a</sup> σέ<sup>b</sup> βούλομαι συγ-γράφειν.

3. After the death of Haemon, Oedipus comes to Thebes.  
20 And him<sup>10</sup> they name saviour and light of the land. For the enigma is solved by him, and the Sphinx throws herself down from the cliff. 4. About birds and animals the Greeks believed and said many [things]. For example, the swallow they named messenger of spring. To the [man that was]  
25 doing anything superfluous they said: [You are taking] an

22—<sup>1</sup> dear. <sup>2</sup> was. § 21, n. 11. <sup>3</sup> summer. <sup>4</sup> From οἶομαι. <sup>5</sup> in consequence of. <sup>6</sup> Not οὐ. Explanation later. <sup>7</sup> by name. Acc. of specification. G. 1058. H. 718. <sup>8</sup> happening. <sup>9</sup> Why accented? <sup>10</sup> Emphatic. Hence, not αὐτόν, but.—?

owl to Athens. For there were many owls there, sacred to Athene. To the useless [man] they said: To [the] crows [with you]. For they eat dead-bodies. Bulls they sacrificed to Poseidon, goats to Hera.

### Syncopated Nouns. Ἐπί c. Dat.

### § 23

G. 273-74, 277-78. H. 188-89.

1. Δεῖ ἡμᾶς θαυμάζειν τὸν λόγον τὸν περὶ Βήλου καὶ τῶν παίδων αὐτοῦ. Ὁ γὰρ Βήλος ὁ τῆς Αἰγύπτου δεσπότης παῖδας εἶχε δύο, Αἴγυπτον καὶ Δαναόν. Τῷ μὲν οὖν Αἰγύπτῳ γίγνονται πεντήκοθτα υἱοί, τῷ δὲ Δαναῷ θυγατέρες πεντήκοντα. Μετὰ δὲ τὸν τοῦ πατρὸς θάνατον μάχονται ἀλλήλοις οἱ ἀδελφοὶ περὶ τῆς ἀρχῆς. Καὶ Δαναὸς διὰ τὸν τοῦ ἀδελφοῦ φόβον μετὰ τῶν θυγατέρων ἔφευγεν ἐπὶ τῆς Ἑλλάδος. Ἐδῶκον δ' οἱ πεντήκοντα παῖδες οἱ τοῦ Αἰγύπτου. Καὶ γίγνονται μὲν αἱ παρθέναι μετὰ τοῦ πατρὸς ἐν<sup>3</sup> Πελοποννήσῳ, ἐπεὶ δ' οὐκ ἐφαίνετο σωτήρ, ἐπὶ τοῖς ἀνδράσι τοῖς διώκουσι γίγνονται<sup>4</sup>. Ἔργον δ' ἐστὶ τὰ<sup>5</sup> 10 μετὰ τοῦτο γιγνόμενα ἀγγέλλειν· καὶ γὰρ μακρὸς ὁ λόγος/ 2. Ξέρξης, περὶ οὗ<sup>6</sup> μητρὸς Ἀτόσσης νεωστὶ δι-ελεγόμεθα, μανθάνει ἐν Θερμοπύλαις ὅτι πολλοὶ μὲν ἄνθρωποι εἰσιν, ὀλίγοι δ' ἄνδρες. Οἱ μὲν γὰρ Σπαρτιᾶται οἱ ἐκεῖ μαχόμενοι ἐνόμιζον ἀγαθοῦ ἀνδρὸς<sup>7</sup> εἶναι καὶ<sup>8</sup> ἀπο-θνήσκειν<sup>9</sup> ὑπὲρ τῆς πατρίδος, οἱ δὲ Πέρσαι<sup>10</sup> 15 ὑπὸ μαστίγων ἡναγκάζοντο μάχεσθαι.

3. We can now write something else<sup>1</sup> about the gods of Greece; about<sup>2</sup> Rhea, the mother of the gods, that her chariot was drawn by lions; about the Muses, the daughters of Mnemosyne, that they were born to Zeus<sup>3</sup>, the father of both<sup>4</sup> 20 men<sup>5</sup> and gods; about Demeter, that to both herself<sup>6</sup> and Persephone her daughter they were-wont-to-offer splendid

23—<sup>1</sup> § 21.    <sup>2</sup> § 15, n. 23.    <sup>3</sup> fall (into). Note the various senses of γίγνομαι in this paragraph.    <sup>4</sup> § 7, n. 6.    <sup>5</sup> § 18, n. 1.    <sup>6</sup> was the part of a brave man.    <sup>7</sup> even.    <sup>8</sup> Subject of εἶναι.    <sup>9</sup> ἄλλο τι.    <sup>10</sup> R. 6.  
<sup>11</sup> Δύ, dative.    <sup>12</sup> ἀνὴρ.    <sup>13</sup> αὐτῇ τε καὶ.

sacrifices in Eleusis. This<sup>14</sup> village is on the sea, not far from Athens. 4. (*Phrases.*) On-top-of his head—at the fountain—  
25 in-the-power of his brother.

## § 24 Fut. Indic., Infn., and Partic., Act. and Mid., of Pure Verbs.

G. 480 (pp. 100, 102), 461. H. 315, 309.

Πᾶς. Ὀν. G. 329, 335, 128–29. H. 239–40, 478.

{ πᾶσα χώρα	every country (region)
{ πᾶσα ἡ χώρα	the whole country (region)
{ πᾶσαι (αἱ) χώραι	all (the) countries (regions).

1. Give the fut. indic., infn., and partic. act. of the following verbs (already learned): *to be king, to be slave, to hunt, sacrifice, order, hinder, loose, trust, shoot-the-bow*; middle of same tense of: *to proceed, serve-as-soldier.*

- 5 2. Ἕλληνες ὄντες βαρβάροις δουλεύσομεν<sup>1</sup>;—Τοῦτο πάντες οἱ Ἕλληνες ἀλλήλοις ἔλεγον ἐπὶ Ξέρξῳ βασιλεύοντος. Οὗτος<sup>2</sup> γάρ, ὡς νεωστὶ ἐλέγετο, ἔχων<sup>3</sup> πᾶσαν τὴν ῥώμην ἐστρατεύετο ἐπὶ τὴν Ἑλλάδα. Οἱ<sup>4</sup> δέ, ἔτοιμοι ὄντες πάντα πάσχειν ὑπὲρ τῆς πατρίδος, ἔλεγον ἀλλήλοις· Ἄλλ' ἡμῶν γε, ὀλίγων ὄντων<sup>5</sup>, οὐ  
10 βασιλεύσει ὁ βάρβαρος. Ἐκ γὰρ παντὸς τρόπου<sup>6</sup> δεῖ ἐξ-ελαύνειν αὐτόν. Οἶεται μὲν γὰρ οὗτος κατα-λίσσειν ταύτην τὴν ἀρχήν, ὡς<sup>7</sup> μῆκρ᾽ οὖσαν, πάλιν δὲ μετ' οὐ πολὺν χρόνον εἰς τὴν Ἀσιᾶν πορεύσεται δρόμῳ<sup>8</sup>. Οὐ γὰρ ἡμῖν αὐτοῖς<sup>9</sup> πιστεύσομεν ἡμεῖς<sup>10</sup>, ὥσπερ οὗτος, ἀλλὰ τοῖς θεοῖς θύσομεν πᾶσι καὶ πάσαις<sup>11</sup>,  
15 καὶ τούτων ὑπ-ακουσόμεθα<sup>12</sup>. Κωλύσουσι<sup>13</sup> δ' οὗτοι τὸν εἰς-βύλλοντα τέμνειν<sup>14</sup> τὴν γῆν καὶ κᾶειν τὰ ἱερά. Καὶ οὐκ ἔστιν ὁ βασιλεύσων<sup>14</sup> ἡμῶν.

23—<sup>14</sup> R. 8.

24—<sup>1</sup> A verse. Memorize. <sup>2</sup> R. 12b. <sup>3</sup> G. 1565. H. 968b. <sup>4</sup> R. 8g2.

<sup>5</sup> G. 1563. 6. H. 969e. <sup>6</sup> in every (and any) way (=no matter how). <sup>7</sup> as (if), thinking that—; a kind of indirect discourse. <sup>8</sup> Dnt. of manner. G. 1181. H. 776. <sup>9</sup> our-selves. <sup>10</sup> we, emphatic. <sup>11</sup> Sc. goddesses. <sup>12</sup> Fut. of ἀκούω is deponent. <sup>13</sup> from laying waste. <sup>14</sup> the man who shall—.

3. But, O Greeks, brave [though] you are<sup>16</sup> both [in] driving-out all those-that<sup>16</sup> invade<sup>17</sup> your land and [in] dying for your children and your native-land, you will some-day,<sup>18</sup> be-20 slaves of Alexander. For<sup>18</sup> [though] you say<sup>19</sup> indeed that you will trust the gods and will take-the-field<sup>20</sup> against Xerxes to hinder<sup>21</sup> him from<sup>22</sup> laying Greece waste, yet<sup>23</sup> [there] always appears a man<sup>18</sup> to-be-king<sup>24</sup> of all those-that are not<sup>25</sup> competent to rule themselves<sup>26</sup>. 4. Write dat. pl. masc. of *πάς, ὢν, τι-* 25 *στεύων, θύσων, ἄνθρωπος*.

## Σ-Stems.

## § 25

(G. 226-28 (γένος)) H. 190-91.

1. Ἐν τοῖς συγγράμμασι τοῖς Ἡροδότου τε καὶ Ξενοφώντος ἀνα-γινώσκουμεν πολλὰ μὲν περὶ τοῦ τε βάθους καὶ τοῦ μήκους τῶν ποταμῶν<sup>1</sup>, πολλὰ δὲ περὶ τοῦ τε μεγέθους καὶ τοῦ ὕψους τῶν ὄρων, πολλὰ δὲ περὶ τῶν ἀγρίων ἔθνων τῶν<sup>2</sup> τὰ ἔσχατα μέρη τῆς γῆς ἐχόντων<sup>3</sup>. Πόρρω γὰρ τῆς πατρίδος ἐπορεύοντο ἀμφοτέροι καὶ 5 κατὰ γῆν καὶ κατὰ θάλατταν. Ἄλλ' ὁ μὲν Ξενοφῶν στρατιώτης ὢν<sup>4</sup> μάλιστα τὸν νοῦν προσ-εἶχε τοῖς τῶν στρατιωτῶν πάθεσιν, ἃ δεῖ αὐτοὺς θέρους καὶ χειμῶνος πολλὰ<sup>5</sup> πᾶσχειν, ὥστε πολλὰ-κίς ἐν τοῖς τούτου<sup>6</sup> βιβλίοις ἀνα-γινώσκειται τὰ ὀνόματα βέλη τε καὶ κράνη καὶ ξίφη· ὁ δ' Ἡρόδοτος οὐ μόνον περὶ τοῦ Περσι-10 κοῦ πολέμου γράφει, ἀλλὰ καὶ περὶ ἄλλων παντοίων. Πάντων γὰρ τῶν ἀνθρωπίνων γενῶν, τῶν τε βαρβάρων καὶ τῶν Ἑλλήνων μέλει<sup>7</sup> αὐτῷ.—Γίγνεται δ' οὗτος ὀλίγοις ἔτεσι πρὸ τῆς ἐν Μαραθῶνι μάχης.

2. Fearful were the experiences of the soldiers that<sup>7</sup> accom-15 panied Xenophon [on] the journey<sup>8</sup> to [the] sea. For they

24—<sup>15</sup> = *being brave*. <sup>16</sup> Art. c. participle. <sup>17</sup> § 11, n. 11. <sup>18</sup> § 9, n. 2. <sup>19</sup> R. 5b. <sup>20</sup> *στρατεύομαι*. <sup>21</sup> Fut. partic., nom. plural. <sup>22</sup> Cf. lines 15-16. <sup>23</sup> § 13, n. 5. <sup>24</sup> Cf. n. 14. <sup>25</sup> § 22, n. 6. <sup>26</sup> *ἐ-αυτῶν*.

25—<sup>1</sup> R. 1, exception. <sup>2</sup> *that held, inhabited*. <sup>3</sup> *soldier as he was*; Greek order. <sup>4</sup> § 9, n. 4. <sup>5</sup> *his*, emphatic. <sup>6</sup> *interest him*. G. 1105. H. 742. <sup>7</sup> Art. c. participle. <sup>8</sup> Accusative.

were in [the midst of] hostile tribes having control of all the country. Often<sup>9</sup> they had not enough ammunition. Once<sup>10</sup> the snow, through which they had to march, was six feet 20 deep<sup>11</sup>. Of the rivers which they had to cross, some were a plethron wide, others a stadium, while<sup>12</sup> the Euphrates [was] four<sup>13</sup> stadia. 3. The wall of Media, not far<sup>14</sup> distant from Babylon, was, according to Xenophon, of brick, 20<sup>15</sup> feet wide, 100 high, 600 stadia long.

## § 26

## Σ-Stems continued.

✓ G. 228 (Σωκράτης), 230–31 (Περικλῆς), 234 (τρίηρης). H. 191, 193–94.

1. (Περὶ Θεμιστοκλέους.) Φιλότιμος ἦν Θεμιστοκλῆς· ἔτι γὰρ νέος ὢν οὐκ ἔπαιζεν ὥσπερ οἱ ἄλλοι παῖδες, ἀλλ' ἠύρισκετο λέγων πρὸς ἐ-αυτόν, ὡς ρήτωρ πρὸς τὸν δῆμον. Μετὰ δ' οὐ πολὺν χρόνον, ἔτι νεανίου ὄντος αὐτοῦ, γίγνεται ἡ ἐν Μαραθῶνι μάχη 5 πρὸς τοὺς βαρβάρους, ἐν ᾗ Μιλτιάδης ὁ τῶν Ἀθηναίων στρατηγὸς κλέος λαμβάνει οὐ μικρὸν κατὰ<sup>3</sup> πᾶσαν τὴν Ἑλλάδα. Ἐκ' δὲ τούτου οὐκέτι συν-εγίγνετο Θεμιστοκλῆς τοῖς φίλοις, οὐδὲ δυνατὸς ἦν νυκτὸς καθεύδειν. Πρὸς δὲ τοὺς θαυμάζοντας τὸν τοῦ βίου τρόπον ἔλεγεν ὅτι<sup>4</sup> διὰ τὸ Μιλτιάδου τρόπαιον ἀδύνατος 10 εἶμι<sup>5</sup> καθεύδειν. — Οἱ μὲν οὖν ἄλλοι τέλος<sup>6</sup> ᾤοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἦτταν εἶναι, ὁ δὲ Θεμιστοκλῆς ἀρχὴν φοβερῶν ἀγώνων, ὃ καὶ<sup>7</sup> γίγνεται. Ὅστερον γὰρ δέκα ἔτεσιν ἐμάχοντο τοῖς Πέρσαις ἐν τε Θερμοπύλαις καὶ Σαλαμῖνι. Ἐν δὲ τούτῳ<sup>8</sup> ὁ Θεμιστοκλῆς κατ'<sup>9</sup> ὀλίγον ἡγεμὼν γίγνεται τῶν 15 Ἀθηναίων. Καὶ ἐν Σαλαμῖνι κλέος λαμβάνει καὶ<sup>10</sup> αὐτὸς<sup>10</sup> ἀθάνατον, ὥσπερ ὁ Μιλτιάδης ἐν Μαραθῶνι. — Λέγεται δὲ Σοφοκλέῃ κατὰ<sup>11</sup> τοῦτον τὸν χρόνον εἶναι πεντεκαίδεκα ἐτῶν.

25—<sup>9</sup> R. 8.<sup>10</sup> ἦν δὲ ποτε ἡ χιών.<sup>11</sup> = was of six feet as to depth, —

acc. of specification, with or without article.

<sup>12</sup> δέ.<sup>13</sup> τεττάρων, gen.

plural.

<sup>14</sup> = not much (πολύ) being-distant.<sup>15</sup> μέν . . . δέ . . . δέ.26—<sup>1</sup> Genitive absolute. G. 1568. H. 970.<sup>2</sup> over, throughout. <sup>3</sup> § 22.n. 5. <sup>4</sup> ὅτι oft. = quotation-marks. <sup>5</sup> I am.<sup>6</sup> R. 8d.<sup>7</sup> Before a verb

καὶ = really, in fact.

<sup>8</sup> meanwhile.<sup>9</sup> § 16.<sup>10</sup> he too.<sup>11</sup> about.

2. According to Apollo the Athenians had to save-them-selves by "wooden walls." Now all were unable to solve this enigma save<sup>12</sup> Themistocles. He<sup>13</sup> says that the wooden<sup>20</sup> walls are triremes. Themistocles<sup>14</sup>, thou art<sup>15</sup> clever! 3. About<sup>16</sup>, ten years after the battle of<sup>17</sup> Salamis, Socrates is born. For he lived<sup>17</sup> in-the-time-of Pericles. Plato<sup>18</sup> was a pupil of his<sup>19</sup>, Aristotle of Plato. And a wonderful [thing] it-is [that] Aristotle<sup>20</sup>, the man<sup>21</sup> believed by many to be the<sup>22</sup> ~~the~~ greatest<sup>23</sup> of philosophers, and Demosthenes<sup>20</sup>, the greatest of orators, are-born<sup>24</sup> in the same<sup>25</sup> year and die in the same year. 4. (*Forms.*) Vocat. of *Socrates, Demosthenes, Pericles, Sophocles*, accus. of *Socrates, Demosthenes, Aristotle*.

## Adjectives in -ης, -ες.

## § 27

G. §12-13, 315. H. 230-31.

1. Ξενοφῶν, ἐγκρατὴς ὦν ἐ-αυτοῦ, καὶ τῶν στρατιωτῶν παρ-εἶχεν<sup>1</sup> ἐ-αυτὸν χρηστὸν ἄρχοντα. Ἐτι<sup>2</sup> δὲ πλήρης μὲν ὦν ἐλπί-δων, ὑγιὴς δὲ τὸ σῶμα<sup>3</sup>, εὐσεβὴς δὲ πρὸς τοὺς θεοὺς, ἐν-έβαλλεν<sup>4</sup> αὐτοῖς προθυμίαν τε καὶ μένος. "Ὡστ'<sup>5</sup> ἔτοιμοι ἦσαν παντὶ σθένει πράττειν ἃ ἐκέλευε. Πρὸς δὲ τούτοις<sup>6</sup>, ἐφαίνετο τὰ ἀληθῆ<sup>7</sup> ~~λέγων<sup>8</sup>~~, ἀλλ' οὐ τὰ ψευδῆ. "Ὡστ' ἐπίστευον αὐτῷ, γινώσκοντες τοὺς θεοὺς εὐμενεῖς ὄντας<sup>9</sup> τοῖς εὐσεβέσι τε καὶ ἀληθῇ λέγουσιν. 2. Τῷ τὸ σῶμα<sup>3</sup> ἀσθενεῖ μένους ἔξ-εστιν ἔχειν σθένος. "Ὡστ' οὐ δεῖ αὐτὸν νομίζειν ἐκ παντὸς τρόπου ἀτυχῇ εἶναι. Καὶ γὰρ<sup>10</sup> τοὺς εὐτυχεῖς φαινομένους εἶναι<sup>8</sup> πολλάκις εὐρίσκομεν πόρρω<sup>10</sup> ὄντας<sup>9</sup> τῆς εὐτυχίας.

3. The gods are gracious<sup>11</sup> both to the pious and to the impious, gracious both to the fortunate and the unfortunate,

26—<sup>19</sup> Vocab. 21 (*except*).<sup>12</sup> R. 12.<sup>14</sup> ὡ c. vocative.<sup>15</sup> εἰ.<sup>16</sup> ἴν.<sup>17</sup> ἔ-ζη.<sup>18</sup> μὲν οὖν . . . δέ.<sup>19</sup> ἐκείνου.<sup>20</sup> Acc. c. infinitive.<sup>21</sup> § 20.<sup>22</sup> R. 3d.<sup>23</sup> μέγιστος.<sup>24</sup> R. 6.<sup>25</sup> τῷ αὐτῷ.27—<sup>1</sup> showed.<sup>2</sup> § 8, line 3.<sup>3</sup> § 22, n. 7.<sup>4</sup> § 22, line 7.<sup>5</sup> § 16, line 20.<sup>6</sup> in-addition to this; Greek prefers the plural.<sup>7</sup> the truth.<sup>8</sup> G. 1592, 1.

H. 986.

<sup>9</sup> After verbs of perception (mental or sensuous), acc. c. partic. or a ὄντ-phrase.<sup>10</sup> § 7, n. 6.<sup>11</sup> R. 6, μὲν . . . δέ . . . δέ.



gracious both to those with<sup>12</sup> strength and to the weak. For the counsel<sup>10</sup> of the gods is invisible to men. But this we know, that the path<sup>11</sup> of the life of the impious and of the  
 15 ignorant and of liars is not safe<sup>13</sup>. For even by each-other<sup>14</sup>, are they tripped-up.

## § 28

## Word-Formation.

1. From ἀληθής is formed ἀλήθεια *truth*. On this analogy form substantives from the adjectives of § 27 to mean: *impiety, weakness, security, obscurity, mastery, graciousness, piety, health*.

2. On the analogy of εὐνυχής εὐνυχία *good-fortune*, form substantives from adjectives of § 27 to mean: *ignorance, misfortune*.

## § 29

## Third Declension—Vowel Stems.

I-Stems. G. 249–51 (πόλις). H. 201–203.

Pres. Subjunct. Act. G. 480 (p. 100). H. 314.

1. (Περὶ τῆς Ἀναβάσεως.) Αὐθις λέγωμεν<sup>1</sup> περὶ τῆς ἀναβάσεως τῆς τῶν μῦρίων Ἑλλήνων μετὰ Κῆρου, ἵνα<sup>2</sup> ἑτοιμοὶ ὄντες μεθ' ἡδονῆς ἀνα-γυγνώσκωμεν τὸν Ξενοφῶντος λόγον τῆς πράξεως. Κῦρος γὰρ βουλόμενος βασιλεύειν ἀντὶ τοῦ ἀδελφοῦ ἀθροίζει εἰς Σάρδεις, 5 πόλιν τῆς Λυδίας, πολλὴν δύναμιν, καὶ πεζὴν καὶ ἵππικὴν, οὐ μόνον τῶν Περσῶν ἀλλὰ καὶ τῶν Ἑλλήνων, ἵνα πολὺ στράτευμα ἔχων<sup>3</sup> ἀνα-βαίῃ ἐπὶ Ἀρταξέρξην. Τοῖς δ' Ἑλλησι μισθὸν παρεῖχε, βουλόμενος αὐτοὺς διὰ τὴν πολεμικὴν ἀρετὴν συμ-πορεύεσθαι. Πείραν γὰρ τῶν<sup>4</sup> τοῦ πολέμου ἔλαβον<sup>5</sup>, μαχομένων<sup>6</sup> τῶν  
 10 Ἀθηναίων τοῖς Λακεδαιμονίοις· ὥστ' οὐ μόνον ἱκανοὶ ἦσαν μάχεσθαι, ἐν τάξει μένοντες καὶ τοῖς ἄρχουσι πειθόμενοι, ἀλλὰ καὶ ἑ-αυτοῖς ἐπίστευον καὶ μένους πλήρεις ἦσαν. Καὶ ἐν ταύτῃ τῇ στρατείᾳ παρ-εἶχον ἑ-αυτοὺς πίστεως ἀξίους.—Πρῶτον μὲν οὖν Κῦρος ἃ ἐν νῶ ἔχει κρύπτει<sup>7</sup>, ἵνα τοὺς στρατιωτὰς πείθῃ συμ-

27—<sup>12</sup> § 24, n. 3. <sup>13</sup> R. 5b.

29—<sup>1</sup> Let us—; subjunct. of exhortation. G. 1344. H. 866, 1. <sup>2</sup> ἵνα (Lat. *ut*) is followed by subjunct. if the leading verb is in a primary tense (G. 448. H. 301), by optative if in a secondary tense (G. 1365. H. 881). <sup>3</sup> § 24, n. 3. <sup>4</sup> § 21, n. 1. <sup>5</sup> had got; aorist tense of λαμβάνω. <sup>6</sup> § 26, n. 1.

πορεύεσθαι· πόρρω γὰρ ἦν ἡ Βαβυλὼν τῆς Ἑλλάδος. Πρὸ-  
 15 φασιν οὖν εὐρίσκει ὡς βουλόμενος ἔθνος πολέμιον, Πῖσιδᾶς  
 ὄνομα, ἐκ τῆς χώρᾳς ἐκ-βάλλειν.—'Αλλ' ἤδη τῷ γράφειν' προσ-  
 ἔχωμεν τὸν νοῦν.

2. In the march-up<sup>8</sup> from Sardis, Cyrus—he who<sup>9</sup> wished to-be-king—was leader of the Hellepic force; in the march-  
 20 down (the enterprise not being<sup>10</sup> fortunate) Xenophon—he who writes-the-history-of the expedition. Let us therefore trust *his*<sup>11</sup> account of the journey. 3. A diviner always ac-  
 companies the armies of the ancients, that he may tell wheth-  
 25 er<sup>12</sup> the omens<sup>13</sup> are fair<sup>14</sup>. Xenophon himself<sup>15</sup> was not in-  
 experienced in<sup>16</sup> the mantic art.

Y-Stems. Pres. and Imperf. Indie., and Pres. Subjunct. of εἶμι § 30

G. 250, 257, 260–261, 806. H. 201, 203–205, 478.

1. Ἦδη, ὦ διδάσκαλε, ἱκανοὶ ἐσμεν τὴν Ξενοφώντος ἱστορίαν  
 ἀνα-γινώσκειν;—Οὐπω, ὦ φίλοι, ἔτοιμοί ἐστε. Ἄλλ' ἵνα δυ-  
 νατοὶ ὤμεν ὕστερον οὐ πολλῷ χρόνῳ πράττειν ἃ βούλεσθε, μαν-  
 θάνωμεν ἄλλο τι περὶ αὐτοῦ. Οὐ μόνον γὰρ ἔμπειρος ἦν τῆς  
 μαντικῆς τέχνης, ὡς ἐν τῇ πρόσθεν παραγραφῇ ἐλέγετο, ἀλλὰ  
 5 καὶ τοῖς ἱεροῖς<sup>1</sup> ἐπίστευε καὶ πρὸς τοὺς θεοὺς εὐσεβῆς ἦν. Λέ-  
 γει δ' οὐν<sup>2</sup> ποτ' ἐν<sup>3</sup> τοῖς στρατιώταις (ἵνα μὴ ἐν ἀθῆμίᾳ ὦσιν) ὅτι  
 οὐτ' ἰσχυροὶ οὔτε πλήθει ἀνθρώπων τυγχάνομεν τῶν νικῶν, ἀλλὰ  
 μόνον σὺν τοῖς θεοῖς, μένος ἔχοντες ἐν ταῖς ψυχαῖς.—Εὖ λέγεις,  
 ὦ Ξενοφών. Καὶ ἡμεῖς δέ, ὦ φίλοι, ἵνα ἰσχυρὰ ᾖ ἡ πατρίς,<sup>18</sup> ἰσχυρὸν<sup>10</sup>  
 ἔχωμεν οὐ μόνον τὴν τοῦ σώματος, ἀλλὰ καὶ τὴν τῆς ψυχῆς.  
 2. Θναυμασίους<sup>5</sup> τοὺς θεοὺς εἶχον οἱ παλαιοί. Αὐτίκα παρὰ<sup>6</sup>  
 Ξενοφώντος ἀκούομεν ὅτι οἱ Σύροι ἰχθῦς ἐνόμιζον θεοὺς εἶναι.

29—<sup>8</sup> § 26, n. 1.

<sup>7</sup> *to writing*; art. c. infinitive. G. 1547. H. 958–59.

<sup>8</sup> R. 6.

<sup>9</sup> R. 11.

<sup>10</sup> τῷ τούτου λόγῳ.

<sup>11</sup> εἰ (lit. *if*).

<sup>12</sup> τὰ ἱερά.

<sup>13</sup> καλῶς.

<sup>14</sup> αὐτὸς δὲ at head.

<sup>15</sup> = *of*.

30—<sup>1</sup> § 29, line 25.

<sup>2</sup> § 17, n. 6.

<sup>3</sup> *among* = *before*.

<sup>4</sup> *and* (δὲ) *we too*

(καὶ), § 17, line 9.

<sup>5</sup> Predicate position. See G. 972, H. 618 for transla-

tion. <sup>6</sup> Is *παρά* necessary? See § 17, line 9.

Γίγνονται γὰρ οἱ Ἕλληνες (ἐν τῇ ἀναβάσει) ἐπὶ ποταμῷ Χάλῳ  
 15 τὸ ὄνομα πλήρει ὄντι ἰχθύων. Ἄλλ' οὐκ ἐξ-ἦν τοῖς Ἕλλησι  
 τούτους ἐσθίειν· ἱεροὶ γὰρ ἦσαν κατὰ γε τὴν τῶν Σύρων γνώ-  
 μην. Καὶ οἱ Αἰγύπτιοι δὲ τὴν ἔγχελυν εἶναι δαίμονα ᾤοντο. 3.  
 Μὴ σφόδρα πρόθυμοι ὤμεν ἀπ' ὄψεως κρίνειν. Τὴν μὲν γὰρ  
 ὄψιν δεῖναι αἱ ἐγγέλεις, ἐντῖμοι δ' ἦσαν ἐν τοῖς Ἕλλησιν· οὗτοι  
 20 γὰρ ἡδιστα ἥσθιον αὐτῶν. — Ἡ δ' ἔγχελυσ ὥς πῆχεώς ἐστι τὸ  
 μῆκος/

4. Often in the march-down to the sea Xenophon had to  
 speak before the soldiers as follows: Artaxerxes, I grant you<sup>10</sup>,  
 soldiers, is strong in multitude<sup>11</sup> of men, but [as for] us<sup>12</sup>, let  
 25 us have strength of soul. We are few, yes<sup>13</sup>; but our<sup>14</sup> fathers  
 obtained victories [when] fighting the Persians with<sup>15</sup> a small  
 force<sup>16</sup>. Let us<sup>17</sup> therefore not be disheartened.

## § 31 • Diphthong Stems. •

### Substantives in -εύς. Pres. Optat. Act.

G. 263 (βασιλεύς), 480 (p. 100). H. 206, 314.

1. Δέκα ἐνιαυτοὺς ὑπὸ τῷ Τροίᾳς τείχει οἱ Ἕλληνες ἐστρατο-  
 πεδεύοντο. Ἦκον γὰρ ἔν' Ἑλένην πάλιν οἴκαδ' ἀπο-φέροειν.  
 Τῆς μὲν οὖν Τροίᾳς Πρίαμος ἤρχε, ἡ δ' Ἑλληνικὴ δύναμις ὑπὸ  
 πολλῶν μὲν βασιλέων ἤγετο, βασιλεὺς δὲ πάντων ἦν Ἀγαμέ-  
 5 μνων υἱὸς Ἀτρείως. Ἄλλ' οὐχ ἵνα περὶ τούτου (καίπερ βασιλέως  
 ὄντος) ἀκούοιεν, ἀν-εγίνγνωσκον καὶ ἐξ-εμάνθανον Ἰλιάδα οἱ ἐπὶ  
 Περικλέους Ἕλληνες, ἀλλ' ὅτι Ἀχιλλέῃ ἐθαύμαζον. Τὸ γὰρ  
 τούτου<sup>3</sup> κλέος κηρύττει Ὀμηρος καὶ τὴν ὀργήν, ἣν εἶχε πρὸς τὸν  
 Ἀγαμέμνονα. Ἐρις γὰρ δεινὴ ἐγένετο αὐτοῖς περὶ τῆς Χρῆστος  
 10 θυγατρὸς, ἱερέως Ἀπόλλωνος. — Ἀλέξανδρος ὁ μέγας, μαθητὴς

30—<sup>1</sup> § 15, n. 23. <sup>8</sup> with the greatest pleasure. <sup>9</sup> With numerals, ex-  
 pressed or implied, ὥς = about (Cf. σχεδόν, § 15, line 23). It is not here a  
 prepos., hence has no effect on the case. <sup>10</sup> μέν. <sup>11</sup> Dative. <sup>12</sup> ἡμεῖς,  
 nom.; emphatic, hence expressed. <sup>13</sup> ἡμῶν, R. 4. <sup>14</sup> § 24, line 7.

<sup>15</sup> ῥώμη, δύναμις, or ἰσχὺς.

31—<sup>1</sup> § 29, n. 2. <sup>2</sup> because. <sup>3</sup> Emphatic word in emphatic (attrib.)  
 position. <sup>4</sup> came to, arose between. <sup>5</sup> great.

ὦν Ἀριστοτέλους τοῦ φιλοσόφου, μάλιστ' ἀνθρώπων ἐθαύμαζεν Ἀχιλλεῦ, πρόθυμος ὦν καὶ αὐτὸς ἔργα πράττειν ἄξια λόγου. Εἰς δ' οὖν Ἴλιον ἀνα-βαίνει ποτέ, ἵνα στέφανον ἐπὶ τὸν ἐκείνου τάφον φέροι· καὶ θύων Ἀθηνᾶ καὶ τοῖς ἥρωσι<sup>7</sup> λέγει· ὦ Ἀχιλλεῦ, εὐδαίμων! εἰ Ὀμηρον ἔχων κήρυκα. Λαμβάνοιμι<sup>8</sup> καὶ ἐγὼ<sup>10</sup> ἕτερον τοιοῦτον. 2. Νόμος<sup>10</sup> ἦν τοῖς Ἑλλήσιν ἀπὸ τῶν γονέων ὀνομάζεσθαι. Αὐτίκα τὸν μὲν Ἀγαμέμνονα Ὀμηρος ὀνομάζει Ἀτρεΐδην, Ἀτρεῶς<sup>11</sup> πατρὸς ὄντος ἐκείνῳ, τὸν δ' Ἀχιλλεῦ, ὃν ἔτικτε Πηλεὺς, Πηλεΐδην.

3. According both to historians and poets the Greeks held, especially in honor, the Thessalian cavalry, the priests of Apollo, the murderers of tyrants, the eels of Boeotia. Of their ancient kings Theseus was especially esteemed,; of their heroes<sup>11</sup> Odysseus, the man who<sup>12</sup> journeyed, far-from, his native-land and "suffered, much"<sup>13</sup>. 4. (*Clauses.*) That I may be ruling<sup>14</sup> (might be ruling<sup>15</sup>); that you may be learning (might be learning), that he may be hearing (might be h.), that we may act (might a.), that ye may name (might n.), that they may receive (might r.).

Βούς. Ναύς. Pres. Imperat. Act.)

§ 32

G. 268-69, 480 (p. 100). H. 206-207, 314. Rule 14.

1. (Περὶ Ὀδυσσεώς.) Ὀδυσσεύς, οἶκαδ' εἰς Ἰθάκην πορευόμενος ἐν νηϊ μετὰ τῶν φίλων, ἦκεν εἰς τὴν Κίρκης νῆσον, δεινῆς θεᾶς. Ἡ δὲ πρῶτον μὲν ἐβούλετο αὐτὸν μένειν παρ' ἐ-αυτῇ, ὕστερον δ' οὐ μόνον οὐκ ἐκώλυνεν αὐτὸν πορεύεσθαι, ἀλλὰ καὶ συνέπρᾳττεν, καίπερ οὐ καλύπτουσα, τοὺς τῆς ὁδοῦ κινδύνους. Λέγει<sup>5</sup> γὰρ αὐτῷ· ὦ Ὀδυσσεῦ, ἔστι νῆσος Θρίνακιά ὄνομα, ἐν ᾗ πολλὰς

31—<sup>6</sup> heroes. <sup>7</sup> happy, fortunate. <sup>8</sup> Optat. mood, so named from its use to express wish (*opto*). <sup>9</sup> ἕτερον τοιοῦτον another such. <sup>10</sup> custom. <sup>11</sup> Gen. absolute. <sup>12</sup> ἥρώων. <sup>13</sup> R. 11. <sup>14</sup> = many [things]. <sup>15</sup> Subjunctive. <sup>16</sup> Optative.

32—<sup>1</sup> R. 392.

βοὺς ἔχει ὁ πατήρ μου Ἥλιος. Τῶν δὲ βοῶν τούτων κέλευε  
 τοὺς φίλους ἀπ-έχεσθαι. Μῆτε γὰρ τοξεύοντων, αὐτὰς, μῆτε  
 τιτρωσκόντων· ἱεραὶ γάρ. Ἄλλ' εἰ θύσετε βοῦν, ἵν' ἐσθήητε, οὐκ  
 10 ἐν ἀσφαλείᾳ εἰς Ἰθάκην πορεύσεσθε.—Ἦκων οὖν εἰς Θρίνακιᾶν  
 συλ-λέγει τοὺς φίλους καὶ λέγει ὧδε. Ἀκούετέ μου, ὦ φίλοι,  
 τοὺς Κίρκης λόγους, ἵνα πειθόμενοι, αὐτῇ οἴκαδ' ἤκωμεν. Αὐ-  
 ται γὰρ αἱ βόες Ἠλίου εἰσὶν. Ἀνάγκη οὖν ἀπ-έχεσθαι αὐτῶν·  
 ὥστε, καίπερ ἄσῃτοι ὄντες, μῆτ' αὐτὰς τοξεύετε μῆτε τιτρώσκετε.  
 15 Μὴ γὰρ λεγέτω Ἥλιος ὅτι ἀρπάζομεν τὰ ἀλλότρια. Ἀλλὰ τὰ  
 ἔσχατα<sup>2</sup> πάσχωμεν

2. After this<sup>1</sup> they disembark from the ship. But they  
 were not obedient to Odysseus, and in his<sup>4</sup> absence they say  
 to each-other<sup>3</sup>: Let not Odysseus think to rule us with a  
 20 sceptre, of iron. But come<sup>5</sup>, let us butcher the cattle, and let  
 us not be dying with hunger<sup>6</sup>. Thereupon<sup>7</sup> they butcher the  
 cattle. But later what happens to them? Well<sup>8</sup>—later, let  
 the teacher tell us. 3. Write me<sup>9</sup> this, pupils: The boy staid  
 on the burning<sup>9</sup> ship.—But, teacher, don't let the boy stay on  
 25 the ship, (but) let him flee, and let his friends carry him off.

## § 33

(Ω- and Ο-Stems. Pres. Subjunct. and Opt. Mid.)

G. 241-43 (ἦρω, πειθῶ), 480 (p. 102). H. 197, 314.)

1. (Περὶ Ἰάσωνος.) Ἐτι παῖδες ὄντες ἀν-εγινώσκομεν, οἶμαι<sup>1</sup>,  
 περὶ τοῦ Ἰάσωνος πλοῦ. Ἄλλ' ὅμως δια-λεγάμεθα ὀλίγον περὶ  
 τοῦ πράγματος, ἵνα τὰ ἔργα τὰ τοῦ ἥρωος φυλάττηται ἐν τῇ μνή-  
 μη ἡμῶν. Ἦν γὰρ ἐν Κόλχοις χρυσο-μαλλόν<sup>2</sup> δέρμα ὑπὸ δρά-  
 5 κοντος ἀνύπνου φυλαττόμενον. Ἴν' οὖν τοῦτ' εἰς τὴν Ἑλλάδα  
 φέροιτο, Ἰάσων μετὰ πολλῶν ναυτῶν πέμπεται ἐν τῇ Ἀργοὶ νηϊ  
 εἰς τὴν Κολχίδα. Ἄλλ' οὐκ εὐθὺς τυγχάνει τοῦ δέρματος. Ὅ

32—<sup>3</sup> the uttermost. Vocab. 17.

<sup>3</sup> ταῦτα. Plur. is Greek idiom.

<sup>4</sup> = he being-absent (gen. absol.).

<sup>5</sup> Ἄλλ' ἄγετε.

<sup>6</sup> ἐκ δὲ τούτου. Cf. § 22,

n. 5.

<sup>7</sup> Ἀλλά.

<sup>8</sup> Not accusative.

<sup>9</sup> Pass. of κάω.

33—<sup>1</sup> Short form of οἶμαι.

<sup>2</sup> of golden wool.

γὰρ βασιλεὺς τῶν Κόλχων, ἵνα πείραν ἔχοι τοῦ Ἰάσονος, κελεύει αὐτὸν δράκοντος ὁδόντας σπείρειν. Ἐκ δὲ τούτου ἐν πολλῇ ἀπορίᾳ γίγνεται ὁ Ἰάσων. Ἀλλὰ Μήδεια ἡ τοῦ βασιλέως θυ- 10 γάτηρ σύμμαχος γίγνεται, καὶ πολλῇ προθυμίᾳ συμπράττει αὐτῷ τούτο. Ἔτι δὲ φάρμακον παρ-έχει τῷ δράκοντι, ἵνα καθεύδων μὴ μάχεται τῷ ἥρωϊ. Ὁ δέ, λαβὼν ἔφ' ὃ ἦκεν, ἔχων καὶ τὴν Μήδειαν ἐμ-βαίνει εἰς τὴν Ἀργὴν καὶ πάλιν ἔρχεται εἰς τὴν Ἑλλάδα. Οἱ δὲ περὶ αὐτὸν ἀπὸ τῆς Ἀργούς ὠνομάζοντο 15 Ἀργο-ναῦται.—Τούτον οὖν τὸν λόγον λέγω ὑμῖν, ἵνα τῆς χώρᾳς ἔμπειροι ᾗτε τῆς τῶν Κόλχων, καὶ τοῖς Ἑλλησι συμ-πορεύσθε, Ξενοφώντος ἡγεμόνος ὄντος. Διὰ γὰρ τῆς Κολχίδος κατα-βαίνουσιν ἐπὶ τὸν Εὐξείνιον Πόντον.)

2. Odysseus remained with Calypso seven years. 3. Apollo 20 and Artemis were children of Leto. 4. The ancients believed Echo to be a nymph. 5. Her love of the hero Aeneas brings death to Dido. Love, as the story runs<sup>3</sup>, was responsible for the death of Sappho also<sup>4</sup>. 6. (*Drill.*) That I may show-myself (might show-myself), that you may be hindered (might 25 be h.), that it may be drawn (might be d.), that they may be turned (might be t.).

### Irregular Substantives.

### § 34

G. 287-89, 291. H. 211-16.

1. Οἱ ὀπλῖται εἰς μὲν μάχην πορευόμενοι εἶχον ἐπὶ μὲν ταῖς κεφαλαῖς κράνη χαλκᾶ ἢ δερμάτινα, περὶ δὲ τοῖς στέρνοις θώρα- 5 κας, καὶ τούτους χαλκοὺς, ἐν δὲ χερσὶν ἀσπίδα μὲν ἐν τῇ ἀριστερᾷ<sup>1</sup>, δόρατα δὲ δύο ἐν τῇ δεξιᾷ<sup>2</sup>, περὶ δὲ τοῖς σκέλεσι κνημίδας μέχρι τοῦ γόνατος· πρὸς δὲ τούτοις ξίφος εἶχον· καθ' ὁδὸν δὲ 8 πορευομένων<sup>3</sup>, πολλὰ τῶν ὄπλων ἐφ' ἁμαξῶν ἤγετο καὶ ὑπο-

33—<sup>3</sup> *having got*. <sup>4</sup> Supply τούτο as antecedent; *that for which*. <sup>5</sup> § 24, n. 3. <sup>6</sup> Lit. *those about him* = Jason and his party. <sup>7</sup> = *by*, παρά c. dat. <sup>8</sup> *isti*. <sup>9</sup> = *also Sappho*.

34—<sup>1</sup> Sc. *χειρί*. <sup>2</sup> G. 1568, fine print. H. 972a.

ζυγίων. 2. Πολλάκις οἱ Ἕλληνες καὶ Ξενοφῶν ἐν πολλῇ ἀθυ-  
 μίᾳ ἐγίνοντο ἀπορία<sup>3</sup> πλοίων. Ἐπεὶ γὰρ ἐν γε<sub>24</sub> πεδίῳ οὐδὲν  
 ὄφελος ἦν πλοίων, οὐκ ἔφερον μεθ' ἐαυτῶν. Ἄλλ' ἀπ-έχοντες  
 10 τῆς Βαβυλῶνος οὐ πολλοὺς σταδίου, ἐν-τυγχάνουσι τάφροις  
 ὕδατος πλήρεσιν οὐ δια-βαταῖς οὔσαις πεζῇ. Ὅστερον δ' αὖ  
 γίνονται ἐπὶ τῷ Τίγρητι ποταμῷ, οὗ τὸ βάθος οὐδὲ δόρασι δυνα-  
 τοὶ ἦσαν εὐρίσκειν. 3. Πολλοὶ τῶν ἐν τῇ Ἑλλάδι ποταμῶν  
 χειμῶνος<sub>19</sub> μὲν ροῦν<sub>12</sub> ἔχουσιν ἰσχυρόν (πολλοῦ ὕδατος γιγνομέ-  
 15 νου<sup>4</sup> ἐξ οὐρανοῦ), θέρους δ' οὐδὲ ὑπὲρ γονάτων γίνονται. 4. Οὐ  
 χαλεπὸν ἐστὶν οἶεσθαι Κέρβερον τὸν Ἀιδου κύνα τοῖς ἀνθρώ-  
 ποις φόβον ἐμ-βάλλειν<sub>22</sub>. ἦσαν γὰρ αὐτῷ τρεῖς κυνῶν κεφαλαί.  
 Ἡρακλεῖ δὲ τῷ ἥρωϊ, νύξ ὄντι Διός, οὐ φοβερὸς ἦν. 5. Αὐθις  
 μανθάνωμεν παρὰ Μενάνδρου τοῦ ποιητοῦ περὶ γυναικῶν. Λέ-  
 20 γει γάρ· Γυναιξὶ πάσαις κόσμον ἢ σιγῇ<sub>13</sub> φέρεῖ<sup>5</sup>.  
 6. Ἀνδρῶν πονηρῶν ὄρκον εἰς ὕδωρ γράφε<sup>6</sup>.

7. Kings, priests<sub>31</sub>, diviners<sub>32</sub>, [and] heralds used-to-hold  
 sceptres in their hands. 8. Through<sup>7</sup> the watchers<sub>1</sub>, on the  
 mountains, who light beacon-fires, it is announced to the wife  
 25 of Agamemnon that Zeus delivers Troy to the Greeks. 9.  
 Often when the Greeks' with Xenophon had provisions, there  
 was a lack of water, but when they had water, [there was] a  
 lack of provisions, and when they had both, [there was] a  
 lack of fire. But they trusted Zeus, vowing to him as<sup>8</sup> Zeus  
 30 Saviour<sub>33</sub>. And the most<sup>9</sup> of them were saved<sub>34</sub>.

## § 35

## Local Endings.

G. 292-96. H. 217-20.

1. (Διάλογος.) Πόθεν ἤκεις, ὦ φίλε;—Οἴκοθεν πάρεμι, πο-  
 ρεούμενος Μέγαράδε. Ἡ γὰρ γυνὴ μετα-πέμπεται με, ἀδύνατος

34—<sup>3</sup>lack. <sup>4</sup>Note the various translations of γίγνομαι in this para-  
 graph: to fall (into), reach, get to—. <sup>5</sup>A verse. <sup>6</sup>διά, with what case?

<sup>7</sup>Gen. absol.; the Greeks having. Order: ἐχόντων μὲν . . . ἐχόντων δὲ . . .  
<sup>8</sup>ὥς. <sup>9</sup>οἱ πολλοί, or οἱ πλείστοι.

οἷσα διὰ τὴν ἀσθένειαν<sub>35</sub> οἶκαδ' ἄγεσθαι.—Τὸν δὲ πατέρα, γέροντα<sub>36</sub> ὄντα, κατα-λείπεις οἶκοι;—Ναί· ἀνάγκη γάρ. Οἱ δὲ παῖδες οἴχονται ἄλλοι ἄλλοσε<sup>1</sup>.—Συμ-πορεύεται δέ σοι ὁ Ἀθή-νηθεν ἱατρός<sub>37</sub>;—Οὐ· Θήβᾱζε γὰρ ὥχετο. Ἀλλὰ μετα-πέμπομαι αὐτὸν ἐκεῖθεν.—Ἀλλ' ἔμπειρος εἰ τῶν Μεγάρων;—Νὴ Δία, ἐκ παιδός<sup>2</sup> γε. Καὶ γὰρ ἐντεῦθεν εἰμι ἐξ ἀρχῆς<sup>3</sup>. Καὶ τρὶς κατὰ μῆνα ἐκεῖσε πορεύομαι κατὰ πρᾶξιν<sub>38</sub>.

2. Where is your daughter?—She has gone to Megara.—10 Why<sup>4</sup> is<sup>5</sup> she not here<sup>6</sup>?—Her mother sends-for her from there.—Why does she not leave her at home?—Because<sup>7</sup> the journey from Athens to Megara is not long, and every month she wishes her daughter to-be-with<sub>39</sub> her a little time. 3. Translate at sight: ἄλλο-θι, ἄλλο-θεν, πάντο-θεν, πάντο-σε, 15 ἄνω-θεν, κάτω-θεν, ἔξω-θεν, ἐγγύ-θεν, ἀμφοτέρω-θεν, ὑπερ-θεν, Ἀθήνᾱζε. 4. (*Optat. drill.*) May they not<sup>8</sup> have, may they not suppose<sub>40</sub>. May ye not suffer<sub>41</sub>, may ye not proceed<sub>42</sub>. May we not remain<sub>43</sub>,—not be pleased<sub>44</sub>. May he not sleep<sub>45</sub>,—not seat himself. May you not eat<sub>46</sub>,—not work<sub>47</sub>. May I 20 not be-a-slave<sub>48</sub>,—not wish<sub>49</sub>.

## Adjectives in -υς, -αιά, -υ. Μᾶλός.

## § 36

G. 318–20 (γλυκύς), 323, 325–26. H. 228–29, 233, 235.

1. Παρὰ τῶν ἀρχαίων<sub>50</sub>, ὧ φίλοι, μανθάνετε σοφίαν. Λέγουσι γὰρ ὅτι· Ἀρχὴ ἡμισυ παντός· Ἀρετῆς<sub>51</sub> ὁδὸς τράχεια· Βραχὺς μὲν ὁ βίος, ἡ δὲ τέχνη<sub>52</sub> μακρά· Πολλάκις τὸ ὠφέλιμον ἐναντίον ἐστὶ τῷ ἡδέϊ· Ἀκουε μὴ τῶν ἡδέων λόγων μόνον. 2. Παρὰ<sub>53</sub> τοῖς παλαιοῖς, ὥσπερ ἐν τῷ παρ-όντι χρόνῳ, σημεῖον τοῦ τῶν<sub>54</sub> οἰχομένων πένθους ἐσθῆς<sub>55</sub>, ἦν μέλαινα. Τὸν δὲ θάνατον Εὐρύπι-δης εἰσ-άγει μέλανας ἔχοντα πτέρυγας καὶ μέλαν ἱμάτιον. 3. Τῷ βαρεῖ παντοῖα ἐναντία ἐστὶ· τῷ μὲν γὰρ βαρεῖ φορτίῳ τὸ

35—<sup>1</sup> Lat. *alius alio*. <sup>2</sup> from boyhood. <sup>3</sup> in the first place. <sup>4</sup> διὰ τί.  
<sup>5</sup> παρ-αιμ. <sup>6</sup> ὅτι. <sup>7</sup> μή.



§ 36 κοῦφον<sub>11</sub> ἐναντίον, τῇ δὲ βαρεῖα φωνῇ<sub>12</sub> ἡ ὀξεῖα, τῷ δὲ βαρεῖ θυμῷ<sub>13</sub>  
 10 ὁ εὐνους<sub>14</sub> καὶ φίλιος καὶ εὐμενής<sub>15</sub>. 4. 'Αληθὲς φαίνεται' τὸ ὑπὸ  
 Θουκυδίδου λεγόμενον, τοὺς μὲν 'Αθηναίους ὀξεῖς εἶναι, τοὺς δὲ  
 Λακεδαιμονίους βραδεῖς. Σχεδὸν<sub>16</sub> γὰρ κατὰ πάντα<sup>2</sup> ἐναντίοι  
 ἦσαν ἀλλήλοις. Πρῶτον μὲν γὰρ ἐκεῖνοι μὲν ταχεῖς ἦσαν λέ-  
 γειν τε καὶ πράττειν, οὗτοι δὲ βραδεῖς εἰς ἀμφότερα· ἔπειτα δὲ  
 15 διὰ μακρῶν<sup>3</sup> μὲν ἔλεγον ἐκεῖνοι, διὰ βραχέων<sup>4</sup> δ' οὗτοι· ἔτι δὲ  
 πρόθυμοι μὲν 'Αθηναῖοι καὶ θρασεῖς εἰς παντοίᾳς πράξεις, οὗτ'  
 αὐτοὶ ἡσυχίᾳν ἔχοντες οὔτε τοῖς ἄλλοις ἐπιτρέποντες<sub>17</sub>, ἀτολμοὶ<sub>18</sub>,  
 δὲ Λακεδαιμόνιοι καὶ τοὺς τρόπους<sup>5</sup> ἀρχαίους. "Ωστ' ἀνάγκη  
 ἡμῖν νομίζειν ἐν μὲν 'Αθήναις ἡδὺν εἶναι τὸν βίον, ἐν δὲ Σπάρτῃ  
 20 τρᾶχύν.

5. But let us not suppose<sub>11</sub> that<sup>1</sup> among<sup>2</sup> the Lacedaemoni-  
 ans no-one<sup>3</sup> was keen. For in matters of war<sup>4</sup>, their kings<sup>10</sup>  
 were famous<sub>12</sub>, and all were brave<sub>13</sub>. Of<sup>11</sup> Clearchus, who was  
 a general both in the war with<sup>12</sup> the Athenians and in the  
 25 expedition<sub>14</sub>, with Cyrus, Xenophon tells us that he was not  
 only fond-of-war<sub>15</sub>, but also prudent in dangers and competent  
 in every<sup>2</sup> respect. But we find him also (being) quick to<sup>13</sup>  
 anger<sub>16</sub>, and harsh in voice<sup>17</sup>, and hard-on<sup>14</sup> those-who<sup>15</sup> did not<sup>18</sup>  
 obey. 6. Since the sea<sub>12</sub> was neither<sub>13</sub> broad nor dangerous,  
 30 it was not hard<sub>14</sub> for the Greeks with<sup>18</sup> swift triremes to reach<sup>19</sup>  
 their colonies in Asia<sub>15</sub>. 7. The ancients teach that<sup>20</sup> [the]  
 beginning<sup>10</sup> is half of [the] whole, that [the] path of virtue is  
 rough, that (while life<sup>17</sup> is short) art is long. 8. (*Word-For-*  
*mation*.) On the analogy of εὐρύς broad τὸ εὖρος breadth, form a  
 35 substantive from ταχύς for swiftness; from βαρύς for heaviness,  
 weight; from ὀξύς for sour wine, vinegar.—From τὸ βάθος depth form  
 an adjective for deep.

36—<sup>1</sup> Sc. εἶναι. <sup>2</sup> in every respect. <sup>3</sup> at length. <sup>4</sup> briefly. <sup>5</sup> old-fashioned.

<sup>6</sup> After verbs of *thinking* what construction? Rule 10.

<sup>7</sup> = of. <sup>8</sup> μηδὲνα. <sup>9</sup> εἰς τὰ τοῦ πολέμου. <sup>10</sup> R. 6. <sup>11</sup> περί. <sup>12</sup> πρόσ.

<sup>13</sup> § 22, n. 7. <sup>14</sup> βαρύς c. dat. <sup>15</sup> R. 11. <sup>16</sup> μή. Cf. § 22, line 15.

<sup>17</sup> § 26, n. 1. <sup>18</sup> § 24, line 7. <sup>19</sup> § 15, n. 23. <sup>20</sup> Acc. c. infinitive.

## Adjectives in -ων -ον. Ἑλεπτις. Μέγας.

## § 37

G. 312-14, 316, 346. H. 234-35, 245, 247.

1. (Περὶ Σωκράτους.) Σωκράτης ὁ Σωφρονίσκου γίγνεται μὲν Ἀθήνησιν ἐπὶ Περικλέους ὡς<sup>3</sup> δέκα ἔτεσι μετὰ τὴν ἐν Σαλαμῖνι μάχην, ἀπο-θνήσκει<sup>2</sup>, δὲ ὑπὸ τῶν Ἀθηναίων ὧν ὡς ἐβδομήκοντα ἔτων. Τὸν δὲ βίον ὅλον δι-ἤγεν ἐν Ἀθήναις, καθ' ἡμέραν δια-λεγόμενος ὡς ἐπὶ πολὺ ἐν τοῖς τε γυμνασίοις καὶ τῇ ἀγορᾷ (ἐν-5 ταῦθα<sup>1</sup>, γὰρ πολλοῖς καὶ παντοίοις ἐν-ετύγχανεν<sup>2</sup>, ἀνθρώποις, μεγάλοις τε καὶ μικροῖς)· τοῖς δὲ βουλομένοις ἐξ-ἦν ἀκούειν. Δι-ελέγετο δὲ οὐχ ὥσπερ οἱ ἄλλοι φιλόσοφοι περὶ τῆς φύσεως τῆς ἡλίου καὶ οὐρανοῦ καὶ γῆς καὶ τῶν ὑπὸ γῆς (τούτων γὰρ οὐ σφόδρ'<sup>3</sup>, ἔμελεν<sup>2</sup>, αὐτῷ), ἀλλ' αἰεὶ περὶ τῶν ἀνθρωπίνων, σκοπῶν<sup>4</sup> 10 τί εὖσεβές<sup>2</sup>, τί ἀσεβές, τί καλόν, τί αἰσχρόν, τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανίᾳ, τί ἀνδρεῖον<sup>2</sup>, τί δειλόν, τί πόλις, τί ἀρχὴ ἀνθρώπων.—Τὴν δ' ἀρετὴν ἔλεγεν εἶναι σοφίαν· οὐ γὰρ ἐκόντα γε τὸν τῶν τε καλῶν καὶ τῶν αἰσχυρῶν ἐπιστήμονα ὄντα ἀμαρτάνειν· τὸν δ' ἀμαρτάνοντα ἢ δι' ἀμαθίαν<sup>2</sup>, ἀμαρτάνειν ἢ 15 ἄκοντα· τοὺς οὖν εὐδαίμονας ὑπ' Ἀρετῆς διὰ τοῦτ' εἰς τὴν εὐδαιμονίαν ἄγεσθαι, ὅτι σοφοὶ εἰσι καὶ σώφρονες.—Ταῦτ' οὖν νομί-ζων ἐδίδασκε τοὺς συν-όντας<sup>1</sup> σώφρονας εἶναι καὶ τοῖς τε φίλοις καὶ τῇ πόλει ὠφελίμους, ἀλλὰ μὴ ἄφρονας μηδὲ κακούργους<sup>13</sup>. Τῶν δὲ συν-όντων ἦσαν Ἀλκιβιάδης καὶ Κριτιᾶς καὶ Πλάτων<sup>20</sup> καὶ Ξενοφών. Ὁ μὲν οὖν Ἀλκιβιάδης καὶ ὁ Κριτιᾶς οὐ μνήμο-νες ἐγίνοντο τῶν ὑπ' ἐκείνου λεγομένων οὐδ' ἄξιοι τιμῆς. Πλά-των δὲ καὶ Ξενοφών οὐκ ἐπι-λήσμονες ὄντες τῆς σοφίης πολλὰ μὲν συν-έγραφον περὶ αὐτοῦ, καλοὶ δὲ καὶ ἀγαθοὶ<sup>8</sup> ἦσαν διὰ τέ-λους<sup>9</sup>.

25

2. The-man-who is-to-be-king<sup>11</sup> must be skilled in the affairs<sup>11</sup> of state, brave and hopeful in [time of] war, mindful of his

37—<sup>1</sup> G. 953. H. 730a.    <sup>2</sup> § 30, n. 9.    <sup>3</sup> at the hands of.    <sup>4</sup> § 21, n. 5.<sup>5</sup> ὑπό c. gen. in a local sense is used only in a few phrases.    <sup>6</sup> considering.<sup>7</sup> companions.    <sup>8</sup> noble and good.    <sup>9</sup> through to the end.    <sup>10</sup> § 24, n. 14.<sup>11</sup> § 21, n. 1. Cf. *supra* n. 1.

friends, forgetful of the enemies that<sup>11</sup> work<sup>12</sup> him ill". In addition<sup>13</sup> to these [qualities] if<sup>14</sup> he is also temperate, what<sup>15</sup> will hinder<sup>16</sup> him from being<sup>17</sup> (also) happy? For all cities, both small and great, will trust<sup>18</sup> a-man-like-that<sup>19</sup> willingly.— If, on-the-other-hand<sup>20</sup>, happiness comes<sup>21</sup> to the foolish and forgetful and ignorant<sup>22</sup>, and impious, believe [it] to be a gift, from the gods.

### § 38 Comparison of Adjectives. Genit. with Comparat.

G. 350–60, 1153. H. 248–49, 250b, 251, 253, 256.

1. (Περὶ Κῦρου.) Τῶν Δαρείου παίδων Ἀρταξέρξης μὲν ἄτε πρεσβύτερος ὢν παρα-λαμβάνει τὴν βασιλείαν, Κόρῳ δὲ νεωτέρῳ ὄντι ἐπι-τρέπεται ἢ ἐπὶ<sup>23</sup> τῇ θαλάττῃ ἀρχή. Οὗτος δὲ τοῦ ἀδελφοῦ φαίνεται ἀξιώτερος, ὢν<sup>24</sup> ἄρχειν· καὶ γὰρ πάντων τῶν Περ-  
 5 σῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον<sup>25</sup> βασιλικώτατος ἦν, εἵπερ τῷ Ξενοφῶντος λόγῳ δεῖ πιστεύειν. "Ἴν' οὖν δυνατώτεροι ἦτε γιγνώσκειν, ὧ φίλοι, διὰ τί Κῦρον μάλιστα Ξενοφῶν ἐθαύμαζεν, ἀκούσεσθέ μου τοὺς ἐκείνου τρόπους, πῶς, δι-έφερε τοῦ ἀδελφοῦ.  
 —Πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτ'<sup>26</sup> ἐπαιδεύετο ἐπὶ ταῖς βασι-  
 10 λέως θύραις<sup>27</sup>, τοῦ τ' ἀδελφοῦ καὶ τῶν ἄλλων παίδων πάντ'<sup>28</sup> εἶναι κρείττων<sup>29</sup> ἐνομίζετο. Παρὰ δὲ βασιλεῖ ἐξ-ἦν, ἐν τῷ τότε χρόνῳ, οὐ μόνον τὰ εἰς τὸν πόλεμον ἔργα, ἀλλὰ καὶ τὴν σωφροσύνην μαρτυρεῖν, μετὰ δὲ τοῦ ἄρχειν καὶ τὸ ἄρχεσθαι. Κατὰ δὲ πάντα ταῦτα, ὥσπερ νῦν δὴ ἐλέγετο, τῶν ἄλλων δξύτερός τε καὶ φιλο-  
 15 μαθέστερος εἶναι ὑπὸ πάντων ἐκρίνετο,<sup>30</sup> Κῦρος, — μάλιστα δὲ ὑπὸ τῆς μητρός, ἣ μᾶλλον φίλος ἦν ἢ Ἀρταξέρξης.— Μετὰ δὲ ταῦτα, ἄτε τῶν ἄλλων φύσει θρασύτερος ὢν καὶ φιλο-ιππότερος καὶ φιλο-κινδυνότερος, πολὺ<sup>31</sup> μὲν δι-έφερεν ἐν τῷ ἐφ'<sup>32</sup> ἵππους ἀναβαίνειν καὶ κατα-βαίνειν καὶ ἐλαύνειν, πολὺ δ'<sup>33</sup> ἐπιστημονέστερος

37—<sup>12</sup> R. 11. <sup>13</sup> G. 1073. H. 725a. <sup>14</sup> Infinitive. <sup>15</sup> τοι-ούτῳ. R. 5b. <sup>16</sup> γίγνομαι c. dative.

38—<sup>1</sup> § 27, n. 8. <sup>2</sup> the ancient, i.e. the founder of the Persian empire. <sup>3</sup> ὅτ' = ὅτε. For ὅτι does not suffer elision. <sup>4</sup> = the palace or court; whence perhaps the modern Sublime Porte. <sup>5</sup> § 22, n. 7. <sup>6</sup> superior. <sup>7</sup> G. 367. H. 719b.

ἐγίγνετο τοξεύειν καὶ θηρεύειν. Ἔτι δὲ σωφρονέστατος δὴ πάν- 20  
των ἦν, ἑαυτοῦ μὲν ἐγκρατὴς, ὦν, τοῖς δὲ πρεσβυτέροις μᾶλλον  
πειθόμενος ἢ καὶ οἱ ὑφ' ἑαυτῷ ὄντες.—Τστέρῳ δὲ χρόνῳ, ὅτε  
Λυδίας ἦρχε καὶ Φρυγίας τῆς μεγάλης, τοῖς μὲν κακούργοις βα-  
ρύτατος ὦν, τοῖς δὲ δίκαιοις εὐνούστατος, δια-πράττεται ὥστε  
ἐκόντων ἄρχειν, ἀλλὰ μὴ ἀκόντων.

25

2. And you will hear from Xenophon that in Cyrus's prov-  
ince journeys<sup>9</sup>, were safer<sup>10</sup>, than elsewhere<sup>11</sup>, and his subjects<sup>12</sup>  
happier, and life sweeter<sup>13</sup>. For<sup>14</sup> while<sup>15</sup> the basest [people]  
and those most hostile, to the laws had their deserts<sup>16</sup>, the  
good, citizens were guarded, and those-who were quickest and so  
bravest<sup>17</sup>, for<sup>18</sup> war obtained<sup>19</sup>, great honor<sup>20</sup>.

## Irregular Comparison.

## § 39

G. 361. H. 254.

1. (Περὶ Θερμοπυλῶν τε καὶ Σαλαμῖνος.) Ἦδη ἐν Θερμοπύ-  
λαις οἱ Πέρσαι ἐγίγνωσκον τοὺς ἐλάττονας σὺν τοῖς θεοῖς ἔστιν  
ὅτε<sup>1</sup> κρείττους ὄντας τῶν πλειόνων. Ἐκείνοις μὲν γὰρ τὸ πλή-  
θος μόνου τοῦ πεζοῦ στρατοῦ ὑφ' Ἡροδότου λέγεται εἶναι ἐβδο-  
μήκοντα καὶ ἑκατὸν μυριάδες, τοῖς δ' Ἕλλησιν ἡ δύναμις πολὺ<sup>2</sup>  
ἐλάττων, σχεδὸν οὖσα ἑξακισχίλιων ἀνδρῶν. Πῶς οὖν οὗτοι,  
ἥττους ὄντες, δύο ἡμέρας τοὺς Πέρσας ἐπι-γυγνομένους<sup>3</sup>, ὑπ-έμε-  
νον; Ἀλλὰ τοῦτό γε ῥάδιον<sup>4</sup> γινῶναι<sup>5</sup>. Ἐκόντες μὲν γὰρ οἱ  
περὶ<sup>6</sup> Λεωνίδην ἐμάχοντο ὑπὲρ παίδων καὶ γυναικῶν καὶ πατρί-  
δος, ἔχοντες μὲν σώματ' ἐκείνων ἰκανώτερα πόνοους φέρειν, ἔχον- 10  
τες δὲ ψυχὰς<sup>7</sup>, ἀμείνονας· ἄκοντες δ' ἐκείνοι ἐπ-εγίγνοντο ὑπὸ  
μαστίγων<sup>8</sup>. Ἔτι δ' ἡ πάροδος, ἐν ᾗ ἐστρατοπεδεύοντο<sup>9</sup>, οἱ Ἕλ-  
ληνες, αἵτε στενῇ<sup>10</sup>, οὖσα κρείττων ἦν τοῖς ἐλάττοσι καὶ πολὺ  
ῥᾶν φυλάττειν. Τέλος<sup>11</sup>, δ' οἱ βάρβαροι καίπερ κακίονες ὄντες

38—<sup>9</sup> Distinguished thus from Phrygia Minor. <sup>9</sup> R. 6. <sup>10</sup> οἱ ἀρχό-  
μενοι. <sup>11</sup> § 9, n. 2. <sup>12</sup> τὴν δίκην. <sup>13</sup> εἰς.

39—<sup>1</sup> ἔστιν ὅτε there are (or were) times when = sometimes. <sup>2</sup> to know,  
see (mentally). <sup>3</sup> § 33, n. 6.

15 διὰ τὸ πλήθος τῆς νίκης τυγχάνουσιν, οἱ δ' Ἕλληνες τὰ ἔσχατα,,  
 πάσχουσιν ὑπ' αὐτῶν. Ὅστερον δ' αὖ οὐ πολλαῖς ἡμέραις Ἑέρ-  
 ξης, πᾶσαν ἔχων τὴν δύναμιν πεζὴν τε καὶ ναυτικὴν, γίγνεται  
 ἐπὶ Σαλαμῖνι. Ἐνταῦθα δὲ καλλίστη νίκη τοῖς Ἕλλησι γίγνε-  
 20 ται. Κράτιστον μὲν γὰρ παρ-εἶχεν ἑαυτὸν Θεμιστοκλῆς βου-  
 λεύειν νικῆν, ἄριστοι δ' οἱ Ἕλληνες δια-πράττεσθαι. Καὶ γὰρ  
 μεγίστην ἰσχὺν ἐν ταύτῃ τῇ ἡμέρᾳ τρέπουσιν εἰς φυγὴν.—Ἀλλὰ  
 γὰρ βέλτιόν ἐστιν ὑμᾶς γράφειν καὶ αὐτοὺς ἃ νῦν δὲ ἐμανθάνετ'  
 ὀνόματα, ἢ ἄριστοι γίγνησθ' αὐτὰ γινώσκειν.

2. Of the Greeks before Troy, Thersites<sup>9</sup> was the ugliest,,  
 25 and the most hateful, to the kings, Achilles,, the best and  
 fairest and most loved. 3. Wealth, is a good [thing], health,,  
 [is] a better, virtue,, [the] best. 4. It is easier<sup>10</sup> to-make-a-  
 mistake,, [when] judging-of,, the better<sup>11</sup> and worse, than  
 [when judging of] the larger<sup>11</sup> and smaller. 5. There-are-  
 30 times<sup>1</sup> when it is better to be [one] of the weaker<sup>11</sup> and  
 fewer<sup>12</sup>; when<sup>13</sup> the stronger, I mean<sup>14</sup>, and the greater-num-  
 ber<sup>15</sup> are the baser.

## § 40

## Comparison of Adverbs. Potential Optat. (c. 4v).

Optat. of αἰμί. G. 365-71, 1327-29, 806. H. 257-60, 872, 478.

N. B.	{	εὖ (adv. for ἀγαθός) well	μᾶλα much, very
		ἄμεινον or βέλτιον	μᾶλλον more, rather
		ἄριστα or βέλτιστα	μάλιστα most, especially.

1. (Πάλιν περὶ Σωκράτους.) Ἐθέλοις ἂν πλείονα λέγειν ἡμῖν,  
 ὦ διδάσκαλε, περὶ Σωκράτους; Νεωστὶ,, γὰρ μανθάνοντες τοὺς  
 τρόπους αὐτοῦ καὶ τὰ ὑπ' ἐκείνου διδασκόμενα μάλισθ' ἠδόμεθα<sup>1</sup>.

39—<sup>4</sup> Temporal; then indeed. <sup>5</sup> § 80, n. 15. <sup>6</sup> But indeed, but the fact is. Cf. καὶ γάρ. <sup>7</sup> yourselves; καὶ almost superfluous in English.

<sup>8</sup> what names you just now—.

<sup>9</sup> R. 6.

<sup>10</sup> ῥῆον.

<sup>11</sup> Plur.

<sup>12</sup> ἐλάττων.

<sup>13</sup> In two ways: a ὅτε-clause, and a genitive absolute.

<sup>14</sup> λέγω, parenthetic.

<sup>15</sup> Comparat. of πολὺς.

40—<sup>1</sup> Imperfect.

Ἡδέως<sup>3</sup> οὖν ἂν<sup>4</sup> ἀκούοιμεν.—'Ἄλλ' ἡδέως ἂν, ὦ φίλοι, καὶ ἐγὼ § 40  
 καθ' ἐκάστην<sup>5</sup> τὴν ἡμέραν<sup>6</sup> διαλεγοίμην περὶ ἐκείνου. Οὐ γὰρ ἂν ὁ  
 ῥαδίως εὐρίσκειτο ἀνὴρ οὕθ' ὁ ἀπλούστερον<sup>13</sup> διάγων<sup>3,7</sup>, οὔτε σοφώ-  
 τερον οὐτ' εὐσεβέστερον<sup>3,7</sup>. Καὶ γὰρ δικαίως μὲν καὶ σωφρόνως<sup>3,7</sup>  
 ἔπραττε, σοφῶς δὲ (καὶ ἅμα σαφῶς) δι-ελέγετο, ἀληθῶς δὲ καὶ  
 ἐπιστημόνως ἐκάστω τῶν συν-όντων συν-εβούλευεν, ἐτοίμως<sup>3,8</sup> δὲ  
 καὶ ἀφόβως<sup>13</sup> τὸ φάρμακον<sup>3,8</sup> πίνων τῆς τελευτῆς ἔτυχεν<sup>7</sup>. Τοῖς 10  
 μὲν οὖν ἐχθροῖς, οὐ νομίζων (κατὰ γε τὸν ἐκείνων λόγον) τοὺς τῆς  
 πόλεως θεούς, καὶ ταύτην τὴν ἀπιστίαν<sup>8</sup>, τοὺς συν-όντας διδά-  
 σκων, δικαιοτάτ' ἀπο-θνήσκειν<sup>8</sup> ἐφαίμετο, τοῖς δὲ φίλοις καὶ τοῖς  
 νῦν ἀνθρώποις ἀδικώτατα καὶ ἀναξιώτατ'<sup>13</sup> ἀνθρώπων. "Ἡδιστ'  
 οὖν ἂν πλείω<sup>9</sup> λέγοιμι· ἴσως γὰρ ἂν σοφώτεροι εἴητε περὶ τῆς 15  
 ἀληθοῦς εὐσεβείας. 'Ἄλλ' ἤδη βέλτιον ἂν εἴη ὑμῖν γράφειν τι ἢ  
 πλείω ἀκούειν.

2. Well<sup>10</sup>,—we should like<sup>11</sup> you, more than anything<sup>12</sup>, to  
 tell about his death. But perhaps it would be much labor to  
 follow you, and we should be discouraged. So we see<sup>13</sup> that<sup>14</sup> 20  
 it would be better (as the Greeks used-to-say) to make-haste  
 slowly<sup>3,6</sup>. 3. Swiftly<sup>15</sup> go horses, more swiftly the winds, most  
 swiftly the mind<sup>1,2</sup>. 4. Well do those fare<sup>11</sup>, that have wealth,  
 better those that have health<sup>3,8</sup>, best those that are wise and  
 good. 5. (*Drill.*) Form and compare adverbs from δίκαιος, πιστός, 25  
 πονηρός; ἡδύς, αἰσχύος (G. 357. H. 253); καλός, ῥάδιος (G. 361. H.  
 254); πολὺς (G. 367. H. 719b); ἀσεβής<sup>3,7</sup>, ἀμαθής, ἀσθενής, ἀσφαλής (G.  
 350. H. 248); εὐδαιμων, ἐπιστήμων, σώφρων (G. 354. H. 251a).

40—<sup>3</sup> ἡδέως *gladly, with pleasure.* <sup>3</sup> R. 15. <sup>4</sup> every day. <sup>5</sup> Observe  
 the doubling of the neg. in Greek. G. 1619. H. 1030. <sup>6</sup> *Sc. τὸν βίον,*  
*passing his life.* <sup>7</sup> *met;* nor. of τυγχάνω. <sup>8</sup> § 27, n. 8. <sup>9</sup> Note the  
 two forms; πλείω = πλείονα above. <sup>10</sup> ἄλλά. <sup>11</sup> βούλομαι. <sup>12</sup> παντὸς  
 μᾶλλον. <sup>13</sup> *to see mentally, to perceive = γινώσκω.* <sup>14</sup> ὅτι-clause. <sup>15</sup> R. 6;  
 or here the clauses may be detached.

## § 41

## Numerals.

## Cardinal and Ordinal. Οὐδέις.

G. 372—73, 375, 378—83. H. 288, 290—92.

1. (Περὶ τῶν Περσῶν.) Ἐπεὶ, ὦ φίλοι, περὶ τῶν ἀρχαίων Ἑλλήνων προθυμότατα μανθάνετε, μνήμονες, ὦμεν<sup>3</sup> καὶ τῶν βαρβάρων, οὐχ ἥκιστα<sup>4</sup> δὲ τῶν Περσῶν. Καλὸν γὰρ ἂν εἴη, εἰ δύο ἢ τρία περὶ αὐτῶν ἀκούοιτε.

5 Τριῶν οὖν ὄντων γενῶν<sup>5</sup> πολιτείων, μον-αρχίᾳς καὶ ὀλιγ-αρχίᾳς καὶ δημο-κρατίᾳς, τὴν πρώτην εἶχον οἱ Πέρσαι, καὶ δοῦλοι ἐνομιζοντο πάντες εἶναι πλὴν ἑνός. Τούτῳ δέ, ἐνὶ ὄντι, ἅπαντες ἐπέβη-  
 10 ὄντο. Καὶ-γὰρ-οὖν<sup>6</sup> καὶ<sup>7</sup> δυοῖν ἀδελφῶν (υἱῶν δὲ βασιλέως) ὁ μὲν, μετὰ τὸν τοῦ πατρὸς θάνατον, βασιλεὺς ἐγένετο, ὁ δὲ ἐκείνου ὠνομάζετο<sup>8</sup>, δοῦλος.—Τῶν δὲ βασιλέων πρῶτος μὲν ἦν Κῦρος ὁ ἀρχαῖος, τὴν βασιλείαν<sup>9</sup> ἄρχων ὡς<sup>10</sup> τριάκοντα ἔτη, δεύτερος δὲ Καμβύσης ἐπτά ἔτη, τρίτος δὲ Δᾶρείος ὁ<sup>11</sup> Ὑστάσπου ἐξ καὶ τριάκοντα ἔτη, τέταρτος δὲ Ξέρξης ὁ Δαρείου εἰκοσιν ἔτη, πέμπ-  
 15 τος δ' Ἀρταξέρξης (ὁ τὴν δεξιὰν<sup>12</sup> χεῖρα μείζονα τῆς ἐτέρᾳς ἔχων) σχεδόν<sup>13</sup>, ἐν καὶ τετταράκοντα ἔτη βασιλεύων, ἕκτος δ' ἕτερος Δαρείος ὁ Ἀρταξέρξου ὡς εἰκοσιν ἔτη, ἑβδομος δ' ἕτερος Ἀρταξέρξης ὁ Μνήμων τετταράκοντα ἐξ ἔτη, εἰς ὧν τεττάρων ἀδελφῶν (εἵπερ<sup>14</sup>, Πλουτάρχῳ πιστεύομεν), ὧν δὴ<sup>15</sup> Κῦρος ἦν ἕτε-  
 20 ρος τὸ ὄνομα ἔχων ἀπὸ Κῦρου τοῦ παλαιοῦ. Τὴν δὲ τούτου ἀνά-  
 25 βασιν ἐπὶ τὸν ἀδελφὸν μετ' οὐ πολὺν χρόνον παρὰ Ξενοφῶντος ἀκούσεσθε<sup>16</sup>.—Ταύτης οὖν τῆς βασιλείας καίπερ<sup>17</sup>, μιᾶς οὔσης οὐχ εἰς μόνος ἦν ἐγκρατής· εἰς γὰρ εἰκοσιν ἀρχῆς ὑπὸ Δαρείου τοῦ Ὑστάσπου δι-ηρέθη<sup>18</sup>, ὧν μίαν εἶχε Κῦρος ὁ νεώτερος, ὅτ' ἐπ-εβούλευε τῷ ἀδελφῷ.—Τῷ δὲ βασιλεῖ τρία ἦν βασίλεια, οὐ  
 25 μέντοι ἐν μιᾷ πόλει ὄντα, ἀλλ' ἐν τρισίν· ὥστε τὸν μὲν χειμῶνα<sup>19</sup>,

41—<sup>1</sup> § 29, n. 1. R. 14. <sup>2</sup> not least (= μάλιστα). <sup>3</sup> kinds. <sup>4</sup> καὶ γὰρ οὖν = and therefore, and so. <sup>5</sup> even. <sup>6</sup> R. 3g1. <sup>7</sup> Inner accusative. Otherwise ἀρχῳ would require the genitive. <sup>8</sup> § 30, line 20. <sup>9</sup> § 37, line 1. <sup>10</sup> ὡς c. relat. is frequent. Any translat. usually over-translates. <sup>11</sup> § 24, n. 12. <sup>12</sup> was divided.

δι-ἤγεν ἐν Βαβυλῶνι ἑπτὰ μῆνας<sup>35</sup>, τὸ δὲ ἔαρ<sup>22</sup> ἐν Σούσοις τρεῖς μῆνας, τὸ δὲ θέρος<sup>25</sup> δύο μῆνας ἐν Ἐκβατάνοις· οὗτοι δὲ γίγνονται δώδεκα μῆνες.—Μάλιστα δ' ἔμελε<sup>25</sup> τοῖς Πέρσαις τῆς τῶν παίδων παιδείας. Μέχρι γὰρ τεττάρων καὶ εἴκοσιν ἐτῶν τρία μόνα ἐπαιδεύοντο<sup>38</sup>, τοξεύειν<sup>31</sup> καὶ ἀκοντίζειν καὶ ἀληθεύειν. 30

2. Οὐδ-εἰς μετ' ὀργῆς<sup>31</sup> ἀσφαλῶς<sup>27</sup> βουλευέται.

3. Οὐκ ἔσθ'<sup>13</sup> ὑγιειᾶς<sup>14</sup> κρεῖττον οὐδ-ἐν<sup>15</sup> ἐν βίῳ.

4. Αἰσχροὺν σὺ μηδ-ἐν<sup>16</sup> πρᾶττε μηδὲ μάθανε.

5. It would now<sup>11</sup> be well<sup>17</sup> to learn-by-heart<sup>31</sup> the names of number[s]<sup>11</sup>. For without<sup>6</sup> these nobody would be able<sup>18</sup> to<sup>35</sup> learn clearly<sup>40</sup> about anything<sup>19</sup>. 6. The plethron<sup>25</sup> was<sup>21</sup> 100 feet<sup>25</sup>, the stadium<sup>10</sup> 600. Now from Athens<sup>18</sup> to Eleusis<sup>10</sup> it was about 108 stadia<sup>29</sup>, to Thebes<sup>22</sup> about 396, to Corinth 513, to Sparta<sup>18</sup> about 1200. But from Sardis<sup>20</sup> Susa was-distant<sup>25</sup> 13500 stadia. 7. The year<sup>20</sup> contains (=is of) 365 days, the<sup>40</sup> month 30 or 31. 8. Trust no-one<sup>29</sup> who says (=saying) that<sup>24</sup> one swallow<sup>19</sup> brings spring.

### Numeral Adverbs.

### § 42

1. Μύριοι Ἕλληνες (ἐνακισχίλιοι Ἀθηναῖοι καὶ χίλιοι σύμμαχοι) ἐν Μαραθῶνι κρεῖττους ἦσαν δέκα μυριάδων Περσῶν. Ἦν δὲ οὗτος ὁ ἀγὼν<sup>19</sup> τρίτῳ ἔτει<sup>1</sup> τῆς ἑβδομηκοστῆς δευτέρᾳς Ὀλυμπιάδος. Δεκάτῳ δ' ἔτει μετὰ ταῦτα Ξέρξης πρώτῳ ἔτει τῆς πέμπτῃς καὶ ἑβδομηκοστῆς Ὀλυμπιάδος ἐπὶ τὴν Ἑλλάδα<sup>5</sup> στρατεύεται πολλῷ στρατεύματι· τοῦ μὲν γὰρ πεζοῦ πλήθος ἦν ἑβδομήκοντα καὶ ἑκατὸν μυριάδες, τῶν δὲ ἱππέων<sup>31</sup> ὀκτὼ μυριάδες, τῶν δὲ τριήρων<sup>26</sup> ἑπτὰ καὶ διακόσιαι καὶ χίλιαι. 2. Ὁ τοῦ

41—<sup>13</sup> = *ιστί*. <sup>14</sup> Genit. aft. comparative. <sup>15</sup> Note the doubling of the negative. <sup>16</sup> *μηδέν* (not *οὐδέν*) with imperative. <sup>17</sup> *καλόν*. <sup>18</sup> *ἔχω*, potent. optative. <sup>19</sup> = *nothing*. Cf. n. 15. <sup>20</sup> R. 6. <sup>21</sup> = *was of*. <sup>22</sup> Nominative. <sup>23</sup> Cf. sent. 4. <sup>24</sup> Acc. c. infin., or *ὄτι*-clause. Write both ways.

42—<sup>1</sup> THE DATIVE DATES. *I. e.*, with *numerals* the dative without *ἐν* indicates the *time when*.



Διὸς<sub>34</sub>, νεὼς ὁ ἐν Ὀλυμπίᾳ ὕψος<sub>35</sub>, μὲν ἦν ὀκτὼ καὶ ἐξήκοντα  
 10 ποδῶν, εὖρος δὲ πέντε καὶ ἐνενήκοντα, μῆκος δὲ τριάκοντα καὶ  
 διακοσίων. 3. Οὐχ ἅπαξ οὐδ' ἐπτάκις οὐδ' ὀκτάκις οὐδὲ πολλά-  
 κίς δεῖ τοὺς ἐχθροὺς εὖ πᾶσχειν<sup>3</sup> ὑφ' ἡμῶν, ἀλλὰ μῦριάκις. 4.  
 Τρὶς τῆς<sup>3</sup> ἡμέρας, ὥσπερ ἡμεῖς, ἥσθιον<sub>32</sub> οἱ παλαιοί. 5. Ἔστι τὰ  
 δώδεκα δις ἕξ ἢ τρὶς τέτταρα ἢ τετράκις τρία ἢ ἑξάκις δύο.

- 15 6. In the army of Cyrus the younger the number of  
 Greeks<sup>4</sup> was 1400 hoplites and 2500 peltasts, of the barba-  
 rians 100,000; while<sup>5</sup> Artaxerxes the king was said to have  
 1,200,000<sup>6</sup> soldiers. 7. In the Acropolis of Athens<sub>18</sub>, the tem-  
 ple which they named the Parthenon is 227 feet long<sup>7</sup> and 100  
 20 feet<sup>8</sup> broad. 8. Once a<sup>9</sup> year the Athenians sent a sacred<sub>12</sub> boat,  
 to Delos<sub>12</sub>. 9. A<sup>9</sup> drachma is the<sup>9</sup> 6000th part<sub>35</sub> of a<sup>9</sup> talent<sub>1</sub>.  
 10. Two-times 2<sup>10</sup> is 4, three-times 2 is 6, four-times 2 is 8<sup>11</sup>.  
 11. Old-men<sub>30</sub> [are] twice children.

## § 43

## Pronouns.

## Personal. Demonstrative. Αὐτός.

G. 389, 391, 399–400, 409. H. 261, 265, 265a, 271–72.

Rules 16, 17.

1. (Ὁ Κλεάρχου λόγος ὁ πρὸς τοὺς στρατιώτᾱς.) Κλεάρχῳ  
 ποτέ<sub>16</sub>, τῷ Λακεδαιμονίῳ φυγάδι<sub>18</sub>, ὅτε πολλὴν δύναμιν ἔχων  
 Κύρῳ συν-εστρατεύετο ἐπὶ τὸν ἐκείνου ἀδελφόν, οἱ στρατιώται  
 οὐκ ἤθελον ἔπεσθαι<sub>10</sub>, ὥς<sup>1</sup> οὐ τούτου ἔνεκα<sup>1</sup> μισθὸν λαμβάνοντες,  
 5 ἵνα μεγάλῳ βασιλεῖ<sup>2</sup> μάχοιντο, ἀλλ' ἵνα τοὺς Πισιδᾱς ἐκ τῆς  
 χώρᾱς ἐκ-βάλλοιεν. Πρῶτον μὲν οὖν ἐβιάζετο<sub>18</sub> αὐτούς· οἱ δ'  
 αὐτόν<sup>3</sup> τε ἔβαλλον καὶ τὰ ἐκείνου ὑποζύγια<sub>34</sub>. Ἐπεὶ δ' οὐκ ἠνάγ-  
 καζεν<sub>16</sub> αὐτούς, ἐκκλησίᾱν<sub>30</sub> συν-άγει καὶ λέγει τάδε·

<sup>1</sup> 42—<sup>2</sup> be well treated, receive good.

<sup>3</sup> Note the art. G. 951. H. 657c.

<sup>4</sup> R. 6. <sup>5</sup> § 12, line 17. <sup>6</sup> = 120 myriads. <sup>7</sup> § 25, n. 11. <sup>8</sup> Use the art.

<sup>9</sup> R. 3d. <sup>10</sup> THE two-times 2—. <sup>11</sup> This exercise should be extended.

<sup>12</sup> 43—<sup>1</sup> § 24, n. 7. <sup>2</sup> for this purpose, namely, that (iva). <sup>3</sup> Regularly  
 without art., if used of the Persian king. <sup>4</sup> tried to— (imperfect). <sup>5</sup> both  
 himself and—. <sup>6</sup> found he could not— (imperfect).

Ἐπεὶ ὑμεῖς ἐμοί, ὦ ἄνδρες στρατιῶται οὐ βούλεσθε πείθεσθαι, § 43  
 δεῖ ἐμὲ ὑμῖν ἔπεσθαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα<sup>10</sup>  
 καὶ φίλους καὶ συμμάχους· καὶ μεθ' ὑμῶν μὲν ἴσως, ἂν ἐντίμος  
 εἴην καὶ ὑμῖν ὠφέλιμος<sup>36</sup>, ἄνευ ὑμῶν δ' οὐκ ἂν ἱκανὸς εἴην πράτ-  
 τειν οὐδέν. Κῦρον δ' αὖ<sup>34</sup>, καίπερ μέχρη<sup>34</sup> τούτου<sup>8</sup> φίλον μοι  
 ὄντα, οὐκ ἂν ἔχοιμι ἔγω-γε<sup>9</sup> νομίζειν ἔτι<sup>10</sup> φίλον εἶναι· ἄπιστος  
 γὰρ ἂν φαινοίμην ὦν<sup>11</sup> αὐτῷ, μηκέτι<sup>12</sup> βουλόμενος συμ-πορεύε-  
 σθαι.—Ἄλλ' ἤδη φόβων μεστός εἰμι παντοίων, τοδε σκοπῶν<sup>13</sup>,  
 εἰ<sup>14</sup> ἐκείνου ἄκοντος<sup>15</sup> δυνατοὶ ἂν εἴμεν ἡμεῖς οἰκαδ' ἀπ-άγειν<sup>16</sup>.  
 Καὶ γὰρ αὐτὸς τῆσδε τῆς χώρᾳς ἀπειρός<sup>37</sup>, εἰμι, οἶμαι δὲ καὶ  
 ὑμεῖς. Ὡστ' οὐκ ἔξ-εστι πάλιν ἐπὶ τὴν θάλατταν κατα-βαίνειν  
 ἄνευ ἡγεμόνων<sup>17</sup>, ἡγεμόνας δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὴν<sup>18</sup> οὐδὲ 20  
 τὰ ἐπιτήδεια ἔχομεν· ἄνευ δὲ τούτων οὔτε στρατηγοῦ οὔτε ιδιώ-  
 του<sup>11</sup>, ὄφελος<sup>38</sup>, οὐδέν.—Ταῦτα λέγων τοὺς ἀκούοντας ἔπειθεν εὖ  
 βουλευέσθαι· καὶ τέλος εἶποντο<sup>19</sup> βασιλεῖ ἅπαντες, αὐτὸς τε  
 Κλέαρχος καὶ οἱ στρατιῶται. Ἀμφοτέροις<sup>39</sup>, γὰρ ἦν ταῦτά<sup>19</sup>.

2. The-man-who trusts witless,, [people<sup>30</sup>] is himself witless. 25  
 3. Few-men are the<sup>31</sup> same in good-fortune<sup>32</sup>, and misfortune<sup>28</sup>.  
 4. The just,, [man] always, delivers the same [judgments<sup>22</sup>]  
 about the same [things]. 5. It is not [the mark] of a wise  
 man to make the same [mistake<sup>23</sup>] twice. 6. Bion, one<sup>23</sup> of  
 the seven wise [men], used-to-say about a man [who was] 30  
 rich, and miserly<sup>11</sup>,: It is<sup>24</sup> not *he* that owns<sup>25</sup> his money<sup>31</sup>, but  
 his money [that owns] *him*.

43—<sup>7</sup> both—and. <sup>8</sup> Sc. τοῦ χρόνου. <sup>9</sup> I for my part. <sup>10</sup> οὐκ—ἔτι no longer. <sup>11</sup> § 27, n. 8. <sup>12</sup> § 22, n. 6. <sup>13</sup> § 37, n. 6. <sup>14</sup> whether.  
<sup>15</sup> being unwilling, against his will. Gen. absol. (ὄντος regularly omitted with ἄκοντος and ἐκόντος). <sup>16</sup> Intrans. to depart. <sup>17</sup> οὐ μὴν οὐδέ indeed—no(t)—either.  
<sup>18</sup> N.B. Irreg. augm., as in ἔχω. <sup>19</sup> the same (interests). <sup>20</sup> = the witless.  
<sup>21</sup> In the sense same, αὐτός takes the art. even when predicative. <sup>22</sup> The noun is in the verb. <sup>23</sup> being one (εἰς ὦν). <sup>24</sup> § 11, n. 15. <sup>25</sup> ἔχω.

## § 44

Reflexive. Possessive. Ἄλλος. Ἀλλήλων.

G. 401-2, 404, 406, 419. H. 266-69.

1. Φεῦγε τὸν ἄλλα' ἔχοντα ἐπὶ γλώττης<sub>10</sub>, ἄλλα' ἐν νῷ. 2. Ἀλλοις ἄλλα φίλα ἐστίν· ἡμῖν μὲν τὰ ἡμέτερα ἡδονήν, παρέχει, ὑμῖν δὲ τὰ ὑμέτερα. 3. Ἡ ἀρετὴ<sub>2</sub>, αὐτὴ ἐαυτῇ κάλλιστος μισθός, ἐστίν. 4. Οὐκ ἐλάχιστόν ἐστι σοφίᾱς μέρος<sup>3</sup> τὸ σαυτὸν ὁ γιγνώσκειν. 5. Οὐδὲν ἄμεινον τῆς γνώμης<sub>30</sub> οἱ ἄνθρωποι ἔχουσιν ἐν ἑαυτοῖς (οἱ σφίσιν αὐτοῖς). 6. Μηδενὶ<sup>3</sup> σφόδρα<sub>30</sub> πίστευε, σαυτῷ δ' ἀπάντων ἥκιστα. 7. Συμπράττετω<sub>2</sub>, αὐτῷ ἕκαστος<sub>40</sub>, καὶ συμπράττει αὐτῷ ὁ θεός.

8. Ὁ σοφὸς ἐν αὐτῷ περιφέρει τὰ χρήματα.

10

9. Σαυτὸν φύλαττε<sup>4</sup> τοῖς τρόποις ἐλεύθερον<sub>7</sub>.

10. The-man-who is master-of<sub>2</sub>, himself is fit<sub>4</sub>, to rule others.  
 11. Let each-man mind<sup>1</sup><sub>11</sub> his own<sup>6</sup> [business] and not<sup>7</sup> other-people's. 12. The injustice<sub>1</sub>, of others most men<sup>2</sup> recognize<sub>11</sub> more easily<sup>9</sup> than [they do] their own. 13. We are hostile<sub>6</sub> to ourselves as well as<sup>10</sup> to each other.

## § 45

Interrogative. Indefinite. Indefin. Relative.

G. 415-16. 418, 1. 425. H. 277, 277a, 280.

Attraction of Relative. G. 1031-32. H. 994, 996, 996a.

1. (Πάλιν περὶ Σωκράτους.) Ἀγε<sup>1</sup> δὴ, ὦ μαθητά, λέγε μοι ἃ νεωστὶ περὶ Σωκράτους ἐμάνθανες.—Ἦδιστ' ἂν λέγοιμι, ὦ διδάσκαλε,—εἶπερ<sub>2</sub>, δυνατός γ' εἰμί.—Ἀλλ' ἔχouis ἂν μοι λέγειν τι περὶ τοῦ γένους αὐτοῦ, τίνος ἦν πατρός;—Ἀλλὰ τοῦτό γε ῥᾶ-διον. Ἦν γὰρ Σωφρονίσκου τινός.—Ἐν δὲ τίνι τῶν Ἑλληνίδων πόλεων δι-ἤγεν;—Ἀθήνησιν, οἶμαι· ἐπιλήσμων<sub>27</sub>, γάρ εἰμι πάνν.

44—<sup>1</sup> aliud . . . aliud. <sup>2</sup> R. 3d. <sup>3</sup> Why μή? <sup>4</sup> keep. <sup>5</sup> Imperative. <sup>6</sup> = the [affairs] of himself. <sup>7</sup> ἀλλὰ μή. <sup>8</sup> = the most (superlat. of πολὺς) of men. <sup>9</sup> G. 361, 369. H. 254, 259. <sup>10</sup> καὶ . . . καί.

45—<sup>1</sup> ἄγε properly the imperat. of intrans. ἄγω come, but used as a mere particle of address (even to a number, instead of ἄγετε)—now then, well.

--'Ορθῶς λέγεις. 'Αλλὰ τί πράττων; Δια-λεγόμενος.—Καλῶς § 45  
καὶ τοῦτο λέγεις. Τίσι δὲ τῶν πολῖτῶν μάλιστα δι-ελέγето;—  
Μάλιστα μὲν τοῖς νέοις καὶ τοῖς μᾶλλον ἐπιστήμοσιν ἑαυτοῦ,  
οὐδεὶς δ' ἦν ὅτῳ οὐχ ἡδέως δι-ελέγето.—'Εχε' δὴ· οὐ γὰρ μαν- 10  
θάνω' ὃ τι λέγεις· μέχρι γὰρ τῆσδε, τῆς ἡμέρας ἐνόμιζον ἔγωγε  
Σωκράτη σοφώτατον εἶναι ἀνθρώπων. 'Αλλους δὲ τινὰς ἄρα  
ἠῦρiscκεν αὐτοῦ σοφωτέρους;—Μὰ Δί' οὐκ ἀληθῶς γε σοφωτέ-  
ρους, ἀλλὰ πολλοὺς τοὺς νομίζοντας εἶναι.—'Αλλ', ὦ φίλε,  
οὐπῶ, μανθάνω. Λέγ' οὖν σαφέστερον, περὶ τούτου.—Λέγω 15  
δὴ ὅτι τῶν Σωκράτει δια-λεγόμενων πολλοὶ μὲν τὴν ἑαυτῶν  
τέχνην, κάλλιστ' εἰργάζοντο, (καὶ ἔν γε ταύτῃ ἐκείνου σοφώ-  
τεροι ἦσαν), οὐδεὶς δ' ἦν ὅστις οὐκ ᾔετο καὶ τὰ ἄλλα σοφώτα-  
τος εἶναι, καὶ διὰ τοῦτο δὴ Σωκράτους ἦν ἀφρονέστερος. Οὗτος  
γάρ, ὅτου ἀπειρος ἦν, τούτου οὐκ ᾔετο ἔμπειρος εἶναι.—'Ἦδη 20  
μανθάνω. 'Αλλὰ λέγε μοι, περὶ τίνων πρᾶγμάτων δι-ελέγето;—  
Περὶ πάντων, ἀπλῶς, λέγων ἥντινα γνώμην, εἶχεν.—'Αλλὰ  
τόδε θαυμάζω, διὰ τί καὶ τίσι λόγοις οἱ ἐχθροὶ Ἀθηναίους ἔπει-  
θον ὅτι ἄξιός, ἐστὶ' θανάτου.—Διὰ τοῦτο, ὅτι ἐνόμιζον τινες  
αὐτὸν ἐτέρους δαίμονας, εἰσ-φέρειν καὶ τοὺς νέους δια-φθείρειν. 25  
2. (Drill.) 'Εκ τῆς ἀρχῆς ἣς εἶχε—ἐν τῇ ἀρχῇ ἣ εἶχε—ἀπὸ τῶν  
ἔργων ὧν ἔπραττε—ἥδομαι τοῖς μύθοις, οἷς ἀνα-γιγνώσκω.  
3. 'Ἦδομαι οἷς λέγεις—οὐδὲν ὧν πράττει ὠφέλιμόν ἐστι.  
4. Οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτῷ φίλος.

5. Demosthenes, used-to-say to the Athenians: Who is this 30  
Philip, and from what region, does he come? A slave, from  
Macedonia. And what ally does he most, trust, Your  
laziness. And who co-operate, best, with him? Your lead-  
ers. For there is not-one of these<sup>10</sup> [men] who<sup>11</sup> really<sup>12</sup> advises,.

45—<sup>2</sup> ὅστις (not ὅς) is regularly used after a negative clause or its equivalent—a sweeping, generalizing negative, not ANY-who. <sup>3</sup> § 1, sent. 4.

<sup>4</sup> understand. <sup>5</sup> very. Yet see § 41, n. 10. <sup>6</sup> οὗτος often resumptive of a preceding relative. What he was unacquainted with, THAT. <sup>7</sup> Greek retains the original tense of the direct discourse. <sup>8</sup> γίγνομαι. <sup>9</sup> R. 18.

<sup>10</sup> R. 56. <sup>11</sup> § 26, n. 7.

35 you well. 6. (*Drill.*) From what you say—in what they have—I do not trust [the man] that I am sending.

## § 46

## Correlative Pronominals.

G. 429–31, 436–38, 440. H. 282–85, 287.

## I. Interrogative and Relative.

1. Πόση ἐστὶν ἡδε ἡ χώρα; Ἐρωτῶ σε ὅποση ἐστὶν ἡδε ἡ χώρα. 2. Πόσους ἵππους ἔχεις; Ἐρωτῶ σε ὅπόσους ἵππους ἔχεις. 3. Ποῖα ἦν ταῦτα τὰ ἔθνη; Οὗτος λέγει ὅποια ἦν ταῦτα τὰ ἔθνη. 4. Τίς ἦκε; Λέγει οὗτος τίς ἦκε; 5. Πότε-  
 5 ρός ἐστι βελτίων; Βουλευόμεθα, ὁπότερος—. 6. Τί δεῖ γρά-  
 φειν; Βουλεύονται ὃ τι δεῖ γράφειν. 7. Ποῦ ἦν; Ἐρωτῶ ὑμᾶς  
 ὅπου ἦν. 8. Πῇ ᾤχετο; Ἐρωτῶ αὐτοὺς ὅπῃ ᾤχετο. 9. Ποῖ  
 πορεύεσθε; Ἐχοιτ' ἄν μοι λέγειν ὅποι πορεύεσθε; 10. Πό-  
 10 θεν ἦκει; Λέγε μοι ὁπόθεν ἦκει. 11. Πῶς σαλπίζεις; 12. Πότε  
 θύσει ὁ βασι-  
 λεύς; Οὐ δῆλόν ἐστιν ὁπότε θύσει ὁ βασιλεύς.

13. We must always deliberate first<sup>4</sup> what is just<sup>5</sup>, then<sup>6</sup>,  
 by-what-way it-is-possible<sup>15</sup> to accomplish<sup>38</sup> [it]. 14. I am not  
 asking how-many [people] were-present<sup>38</sup>, but what-kind-of  
 15 [people]. 15. It is not certain where these tribes came<sup>31</sup> from<sup>6</sup>,  
 nor<sup>6</sup> where they were journeying to<sup>6</sup>, nor how they passed-  
 their-lives<sup>37</sup>.

## II. Demonstrative.

- a) τοσοῦτοι (or πάντες) . . . ὅσοι      *all . . . that.*  
     τοιούτος . . . οἷος                      *such . . . as.*  
     τοιούτος                      *that kind of a (man), (a man) like that.*
- b) ὅσῳ { σοφώτερος                      τοσοῦτῳ { πλουσιώτερος.  
     (quanto) { θάττον                      (tanto) { βέλτιον.

46—<sup>1</sup> I am asking.    <sup>3</sup> In indirect questions the direct interrog. is often retained without change, or the short forms of the relat. (ὅσος, οἷος, etc.) may also be used; but drill in the use of the long (indefinite) form of the relat. is best at first.    <sup>5</sup> τίς in the indir. quest. is perhaps more freq. than ὅστις.

<sup>4</sup> R. 6.    <sup>6</sup> where from πόθεν, where to ποῖ.    <sup>6</sup> not . . . nor οὐ . . . οὐδέ.

c)	ὡς τάχιστα	<i>quam celerrime</i>	§ 46
	ὡς πλείστοι	<i>quam plurimi.</i>	

16. Πολλοὶ μὲν τῶν Ἀθηναίων Σωκράτους πλείω χρήματα εἶχον, οὐδείς δὲ τοιαύτην σοφίαν, οἷαν ἐκεῖνος. Ἀλλὰ γὰρ οὐ διὰ ταύτην μόνον ἔνδοξος ἦν· μαχόμενος γὰρ τοσοῦτον τῶν 20 ἄλλων ἀνδρεία δι-έφερεν, ὅσον δια-λεγόμενος σοφία. Πολλὰ-κις μέντοι, ὅσῳ σοφώτερος καὶ ἀνδρειότερός τις ἐστί, τοσοῦτῳ μᾶλλον οἱ πολλοὶ<sup>9</sup> δια-βάλλουσιν αὐτόν. Καὶ δὴ<sup>10</sup> καὶ νῦν οὕτως<sup>11</sup> ἦσαν οἱ Ἀθηναῖοι ἄνθρωποι, ὥστε Σωκράτη ἀπ-έκτειναν<sup>12</sup>. 17. Κῦρος στρατηγὸς ἦν τοσοῦτων (οἱ πάντων τῶν) στρατιωτῶν, 25 ὅσοι εἰς Σάρδεις ἤθροίζοντο, ἔτι δὲ (μισθόν, τισιν Ἑλληνισι παρ-έχων) καὶ ἐν τῇ Ἑλλάδι κατ'<sup>13</sup> ὀλίγον τοσαῦτα στρατεύματα συν-έλεγεν, ὅσα δυνατὸς ἦν, καὶ ἅμα<sup>14</sup> κρύπτων ὡς μάλιστα ἃ ἐν νῷ εἶχε. Τέλος δὲ ἄνω ὡς τάχιστ' ἐπορεύετο. Ἀλλ' ἤδη Τισσαφέρνης πρὸς βασιλέᾳ ταύτῃ ἦκεν, ἥ τάχιστα δυνατὸς 30 ἦν, ἵνα αὐτῷ τὴν παρασκευὴν ἀγγέλλοι, ἐκεῖνος δὲ δύναμιν ὡς πλείστην ἀθροίζοι, καὶ τῷ ἀδελφῷ ὡς ἀσφαλέστατα<sup>15</sup> μάχοιτο.

18. (*Adverbs in -ως.*) How do you mean<sup>16</sup>? This-way (*lit.* this-how), that-way, noway, every-(and-any)-way. 19. (-ου.) Where do you mean? Nowhere, everywhere, right-here. 35 20. (-θεν.) Where do you come from? From-there, from-nowhere, from-everywhere. 21. (-η.) By-which-way are you come? By-this-way, by-that-way, by-noway. 22. What-kind-of-a-man do you mean? Not that-kind (Not a-man-like-that). 23. The braver the soldiers, the stronger<sup>17</sup> the force. 24. The 40 slower<sup>18</sup>, the better<sup>19</sup>. 25. The more money he has, the more worthless, he is. 26. He is sending all<sup>20</sup> the money he has.

46—<sup>1</sup> § 39, n. 6. <sup>9</sup> most men, the people. <sup>10</sup> καὶ δὴ καὶ and so too. <sup>11</sup> νῦν in the present instance. <sup>12</sup> Goes with ἄνθρωποι; so foolish. <sup>13</sup> put to death. <sup>14</sup> § 16. <sup>15</sup> λέγω. <sup>16</sup> κρείττων. <sup>17</sup> Adverb. <sup>18</sup> πάντα . . . ὅσα.

## § 47

## Classification of Verbs.

## I Conjugation in -ω.

- a) Vowel-stems { *υ, ι.* As λῦ-ω, κελεύ-ω, τί-ω *I honor.*  
*α, ε, ο, contracting with ending.* As (τιμά-ω)  
 (Pure Verbs) τιμω *I honor*, (φιλέ-ω) φιλῶ *I love*, (δηλό-ω)  
 δηλῶ *I make clear.*
- b) Consonant-stems { Mute π, β, φ; κ, γ, χ; τ, δ, θ. As λείπ-ω,  
 λέγ-ω, πείθ-ω.  
 Liquid λ, μ, ν, ρ. As ἀγγέλλ-ω, νέμ-ω *I ar-*  
*portion*, μέν-ω, σπείρ-ω *I sow.*

II Conjugation in -μι. As εἰ-μί, τίθη-μι *I place*, δίδω-μι *I give.*

These conjugations do not differ throughout, but only in the pres., imperf., and 2nd aor. of the act. and mid. voices (and, in a few verbs, in the 2nd perf.). In these tenses the first conjug. shows a suffix-vowel (ο or ε) before the personal ending, while the second does not. *E. g.* in the

pres.	{ λῦ-ο-μεθα }	but	{ τιθε-μεθα }	2nd	{ ἐλπ-ο-ν }	but	{ ἐβη-ν }
mid.	{ -ε-σθε }		{ -σθε }	aor.	{ -ε-ς }		{ -ς }
	{ -ο-νται }		{ -νται }		{ -ε }		{ — }

*Notes.* 1. A few verbs of the first conjug. follow the 2nd in their 2nd aor. As βαίνω, ἔβην.

2. It will be seen later that not even the 1st conjug. shows the suffix-vowel throughout. As λέλυ-μαι, ἐλύθη-ν.

## § 48

## Pure Verbs Uncontracted.

Pres. and Imperf. Act. and Mid. (= Pass.), and Fut. of Act. and Mid. of all Moods (already learned exc. Fut. Optat.).

Fut. of εἰμί. G. 480 (pp. 100, 102), 806 (p. 178). II. 314–15, 478.

1. (Ὁ Θεμιστοκλέους λόγος πρὸς τοὺς στρατηγούς.) Τοῖς στρατηγοῖς τοῖς ἐν Σαλαμῖνι Θεμιστοκλῆς λέγει ᾧδε, πῶς<sup>1</sup>.

48—<sup>1</sup> somewhat (πῶς) as follows (ᾧδε, adv. of ᾧδε).

Οὐκ εἶ, ὦ ἄνδρες στρατηγοί, συμ-βουλεύουσιν οἱ ἄλλοι, οὐδ' § 48  
 ἀληθεύουσιν<sup>1</sup>. Οὐ γάρ πω ἡμῶν γε βασιλεὺς ἔσται Ξέρξης.  
 Ἄλλ' ἐμοῦ ἀκούσεσθε<sup>2</sup> τὰ βέλτιστα. Φεύγοντες μὲν γάρ, ὥς δ  
 οὔτοι ὑμῖν παρα-κελεύονται, πάσῃ τῇ Ἑλλάδι<sup>3</sup> κινδυνεύσομεν,  
 μένοντες δ' αὐτοῦ<sup>4</sup> καὶ ὥς ἄριστα μαχόμενοι, τὰς τῶν πολεμίων  
 ναῦς κατα-κλείσομεν εἰς στενὸν<sup>5</sup> τόπον<sup>6</sup>, οὗ<sup>7</sup> θηρεύσομεν<sup>8</sup>, αὐτὰς  
 ὥσπερ ἰχθῦς<sup>9</sup>. Καὶ γὰρ εἰ πλῆθος νεῶν ἐκείνοι ἔχουσιν, ὅμως<sup>10</sup>  
 αὐτὸ<sup>11</sup> τοῦτο κωλύσει<sup>12</sup>, αὐτοὺς καλῶς μάχεσθαι, ἡμεῖς δὲ (ἄτε<sup>13</sup>  
 πολὺ ἐπιστημονέστεροι<sup>14</sup>, ὄντες τῶν ναυτικῶν<sup>15</sup>) ἐσόμεθα κρείτ-  
 τους. Παρα-κελεύομαι οὖν ὑμῖν ἐγώ<sup>16</sup>, τοῖς τε θεοῖς καὶ ὑμῖν αὐ-  
 τοῖς πιστεύουσιν, μένειν οὐπὲρ ἐσμεν καὶ τὸν βάρβαρον τῆς ὕβρεως  
 παύειν.—Τοιαῦτα λέγων αἴτιος<sup>17</sup>, ἦν τῆς νίκης.

## On Indirect Discourse.

Direct	Indir. in Optat. (or Indic.)	Indir. in Infjn.
λύ-ω	λύ-οιμι (or λύ-ω)	λύ-ειν
-εις	-οις (" -εις)	σὲ "
-ει	-οι (" -ει)	αὐτὸν "
ἔλῳ-ον	Optat. ἔλῳ-ον	λύ-ειν
-ες	wanting -ες	σὲ "
-ε	-ε	αὐτὸν "
λύ-σω	λύ-σοιμι (or λύ-σω)	λύ-σειν
-σεις	-σοις (" -σεις)	σὲ "
-σει	-σοι (" -σει)	αὐτὸν "
ἔλῳ-σα, etc.	λύ-σaiμι (" ἔλῳσα), etc.	λῦσαι, etc.

Notes. 1. Though the *Mood* of the direct discourse is (or may be)

48—<sup>3</sup> § 24, n. 12.

<sup>2</sup> for all Greece = of losing all Greece.

<sup>4</sup> Adv.

<sup>6</sup> καὶ here goes with εἰ; for even if (= although).

<sup>7</sup> this very (αὐτό) thing.

<sup>1</sup> Emphatic.



§ 48 changed, yet the *Tense* is retained—unlike the English, which from “I am loosing” becomes “I said I *was* loosing;” from “I loosed” becomes “I said I *had* loosed.”

2. The *Optative form* of indirect discourse is used only after a secondary tense, as λέγων. (After a primary tense, both mood and tense of the direct discourse are retained. *E. g.*, λέγω ὅτι λῦω, -εις, -ει, ἔλῃον, etc.) The *Infinitive form* is used after both primary and secondary tenses, as λῦειν φημί I say I am loosing, λῦειν ἔφη I said I was loosing.

3. The optative is not necessarily used, as the table shows, even after secondary tenses.

4. The verb λέγω prefers the ὅτι-construction, the verb φημί regularly takes the infinitive (acc. c. infin.).

15 2. Themistocles said that<sup>1</sup> the others were not advising well nor speaking-the-truth,—that Xerxes would<sup>2</sup> not-yet be king of the Greeks,—that they would<sup>3</sup> hear from him the best [advice],—that if they fled (= fleeing) they would<sup>4</sup> hazard all Greece<sup>5</sup>,—that if they remained on-the-spot they would<sup>6</sup> shut-up the enemies' ships in a narrow place, where they would<sup>7</sup> chase them like fish,—that they were much more skilful than the enemy and would<sup>8</sup> be superior to them,—that he urged them to remain,—that they would<sup>9</sup> put-an-end to the barbarian's<sup>10</sup> insolence.

25 3. The others he said<sup>1</sup> were not advising well nor speaking the truth,—Xerxes he said would not-yet be king of the Greeks,—from him<sup>2</sup> he said they would hear the best [advice],—if they fled (= fleeing) he said they would hazard all Greece,—remaining he said they would shut-up the enemies' ships in  
30 a narrow place,—he advised them he said to remain.

48—<sup>1</sup> ἔλεγεν ὅτι.      <sup>2</sup> “will” in direct discourse.      <sup>3</sup> Dative.      <sup>4</sup> Lit.  
“make the barbarians cease from—.”      <sup>5</sup> ἔφη.      <sup>6</sup> — himself.

## First Aor. Act. and Mid. (not Pass.). Δύσας.

## § 49

G. 480 (pp. 101, 103), 335 (p. 71). H. 316, 242 end.

(For irregular accent, see G. 131, 4. H. 389c.)

1. Ἀκούσατέ μου, ὦ φίλοι, πὼς βασιλεύς τις, μεγάλην ἀρχὴν κατ-έλυσε, — Κροῖσος, λέγω, πάντων ἀνθρώπων ὁ εἰς τὸν πλούτον ἐνδοξότατος. Καὶ γὰρ πάνυ, ἄξιον<sup>2</sup> ἀκοῦσαι<sup>3</sup>. Οὗτος γὰρ Λυδὸς μὲν ἦν γένος, σχεδὸν δὲ πάντων τῶν ἐθνῶν, τῶν ἐντὸς, Ἄλυσ ποταμοῦ τύραννος γίγνεται. Τούτῳ γὰρ βαρβάρων<sup>5</sup> πρώτῳ<sup>4</sup> ἐδούλευσαν<sup>6</sup> οἱ Ἕλληνες οἱ ἐν τῇ Ἀσίᾳ, καίπερ πρότερον ὄντες ἐλεύθεροι. Βασιλεύσας<sup>7</sup> δὲ σχεδὸν ἔτη δύο ἤκουσεν ὅτι Πέρσης τις, Κῦρος ὄνομα, στρατευσάμενος, ἐπ' Ἀστυάγῃ τὸν Μήδων βασιλεῆ παύσειεν αὐτὸν τῆς μοναρχίας. (Τὸν δὲ Κῦρον τοῦτον, ὀλίγον πρότερον, ἀρχαῖον ὠνομάζομεν.) Ταῦτ' οὖν ἀκού- 10 σās Κροῖσος προθυμότατος γίγνεται ἐν τῷ μέρει, ἐπ' ἐκείνον πορεύεσθαι. Τρὶς τοίνυν πέμπει εἰς Δελφούς, οὗ<sup>8</sup> ἦν Ἀπόλλωνι τὸ ἐντίμον ἱερόν, καὶ τρισχίλια ἱερεῖα τῷ θεῷ θυσάμενος ἐκείνου ἤκουσεν ὅτι ἐπὶ Κῦρον στρατευσάμενος<sup>9</sup> μεγάλην ἀρχὴν καταλύσοι. Ταύτῃ οὖν τῇ μαντείᾳ πιστεύων πολλῇ δυνάμει ἔστρα- 15 τεύσατο ἐπὶ Πέρσας, καὶ πέραν, τοῦ Ἄλυσ ποταμοῦ στρατοπεδευσάμενος, τὸν σῖτον, κατ-έκαε καὶ τὴν χώραν δι-ήρπαξεν. Ἀλλὰ ταχέως ἠῦρσκει τὸν θεὸν ἀληθεύσαντα. Τὴν γὰρ ἑαυτοῦ ἀρχὴν κατ-έλυσε. Κῦρος γὰρ ὡς τάχιστα ἤκων, ἰσχὺν ἔχων πολὺ μείζονα καὶ βελτίονα, τοὺς Λυδοὺς εἰς φυγὴν τρέπει, 20 καὶ κατα-κλείσας εἰς Σάρδεις ἐν τέταρσι καὶ δέκα ἡμέραις Κροῖσον ἔπαυσε τῆς βασιλείας. — Ἐκ τούτου δὴ ῥαδίως ἔξ-εστι μανθάνειν ὅτι τοὺς φιλοτίμους καὶ πλέον ἔχειν βουλομένους ἔστιν ὅτε<sup>10</sup> σφάλλουσιν, οἱ θεοί. Διὰ φιλοτιμίαν γὰρ καὶ ἐπιθυμίαν μείζονος χώρας δῆλον<sup>10</sup> ὅτι Κροῖσος δια-βαίνει, τὸν Ἄλυν ποτα- 25

49—<sup>1</sup> § 38, line 31. <sup>2</sup> worth hearing. <sup>3</sup> Engl. idiom: he was the first to whom. G. 926, last sentence. H. 619b. <sup>4</sup> ἰδοῦλενσα, ἱεραῖλενσα I became slave, king. G. 1260. H. 841. <sup>5</sup> having reigned. <sup>6</sup> in his turn. <sup>7</sup> Adv. <sup>8</sup> having marched = if he marched. <sup>9</sup> § 39, n. 1. <sup>10</sup> Sc. ἐστίν. But becoming phraseologic, δῆλον ὅτι was used as one word (δηλονότι) = plainly.

μόν,—ἵνα στρατοπεδεύσῃται ἐν τῇ πολεμίᾳ<sup>11</sup> καὶ τὸν σῖτον κατα-  
καύσῃ καὶ πλείονων ἐθνῶν βασιλεύσῃ. Ἄλλ' οἱ θεοὶ ἐκώλυσαν<sup>16</sup>  
αὐτὸν δια-πράττεσθαι<sup>18</sup> ἃ ἐβούλετο, ἵνα παυσάμενος τῆς ὕβρεως  
τὸ λοιπὸν μετρίως δι-άγοι.

- 30 2. What did you hear to-day<sup>11</sup>, my friends, from the teach-  
er? For I<sup>12</sup> was not présent<sup>13</sup>.—We heard something about  
Croesus,—how he destroyed a great empire. For the teacher  
told<sup>14</sup> how he was<sup>15</sup> a Lydian by birth, and how the Greeks in  
Asia became-slaves<sup>16</sup> to him, and how (Cyrus<sup>17</sup> having deposed  
35 the Median king from his monarchy) he made-an-expedition  
into *his*<sup>17</sup> territory, in order that, having burned the grain and  
deposed Cyrus, he might, according<sup>18</sup> to the oracle, destroy a  
great empire. But [it was] his-own empire<sup>18</sup>, the teacher said<sup>19</sup>,  
[that] he dissolved. For Cyrus shut him up in Sardis and in  
40 a few<sup>20</sup> days himself<sup>20</sup> became-king of Croesus' country.

## § 50

## First Perf. and Pluperf. Act. -κώς -κυία -κός.

G. 480 (p. 101), 335 (p. 71). H. 317, 244.

(For irregular accent, see G. 131, 4 and 5. H. 389d e.)

1. Οὗτοι οἱ ἔμιν συμ-βε-βουλευ-κότες ἡσυχίαν, ἄγειν, καὶ<sup>2</sup>  
ἐπι-γιγνομένου<sup>16</sup> Φιλίππου, οὐκ ὀρθῶς<sup>18</sup> συμ-βε-βουλεύ-κᾶσι.  
Τὴν εἰρήνην, γὰρ<sup>2</sup> ἐκεῖνος λέ-λυκε, καὶ παρὰ<sup>4</sup> τοὺς ὅρκους<sup>16</sup> εἰς  
τὴν ἡμετέραν<sup>16</sup> ἦκων<sup>18</sup>, τὸν σῖτον καὶ τὰς κώμας κατα-κέ-καυ-κε,  
5 καὶ τὴν χώραν δι-αρπάζει, καὶ ἡμᾶς κατα-κέ-κλει-κεν. Οὗτοι  
δέ, ὧν τοῖς λόγοις μέχρι τούτου<sup>16</sup> πε-πιστεύ-κατε, ἐκεῖνῳ μὲν  
εὐνοῦστατοι<sup>18</sup>, ὄντες ἔμιν δ' ἐναντιώτατοι<sup>18</sup>, τίνας κινδύνους ὑπὲρ

49—<sup>11</sup> Sc. γῆ. G. 953. H. 621c.

<sup>12</sup> Expressed.

<sup>13</sup> ἔλεγεν ὥς . . . καὶ

ὥς . . . καὶ ὥς.

<sup>14</sup> § 48 for quotation of imperf. indic.

<sup>15</sup> Optative.

<sup>16</sup> Gen. absolute.

<sup>17</sup> Emphatic.

<sup>18</sup> Art. R. 18.

<sup>19</sup> ἔφη with acc. c. inf.

<sup>20</sup> αὐτός.

50—<sup>1</sup> These men that have—. <sup>2</sup> even = although = καὶ-περ. <sup>3</sup> Postponed, to emphasize εἰρήνην.

<sup>4</sup> κατὰ c. acc. in the line of, according to; παρὰ c. acc. (not in the line of, in accord with, but) alongside, outside, i.e. contrary to.

<sup>5</sup> § 49, n. 11.

<sup>6</sup> § 43, line 13.

τῆς πόλεως κε-κινδυνεύ-κᾶσι; τίνας δὲ πολεμίους ποτὲ κε-κωλύ-  
 κᾶσι τὴν πόλιν ἐργάζεσθαι κακά; 'Αλλ' οὐκ ἂν ἔχοιεν, οἶμαι,  
 λέγειν.—'Αλλ', ὦ ἄνδρες Ἀθηναῖοι, διὰ τί τοσοῦτον χρόνον τού- 10  
 τοις τοῖς πονηροῖς, πε-πιστεύ-καμεν; Οὐ γὰρ τοῖς τοιούτοις  
 μέλει, τῶν τῆς πόλεως. Διὰ τί οὖν οὐ πάλαι, πε-παύ-καμεν  
 αὐτοὺς συμ-βουλεύοντας;—Τοιαῦτ' ἔλεγε Δημοσθένης ἐν τοῖς  
 Ἀθηναίοις. Οἱ γὰρ ἄλλοι ῥήτορες ἐ-πε-πιστεύ-κεσαν τοῖς  
 Φιλίππου λόγοις, καὶ τὴν εἰρήνην ἄγειν Ἀθηναίους ἐ-κε-κελεύ- 15  
 κεσαν, λέγοντες ὅτι ἐκεῖνος οὔτε τοὺς ὅρκους λε-λυ-κὼς εἶη, οὔτε  
 τὰς κώμας κατα-κε-καυ-κὼς.

2. (*Quotations from the above.*) These men that had urged<sup>8</sup> the Athenians to keep quiet, Demosthenes said<sup>9</sup>, had not advised rightly; for Philip<sup>10</sup> had broken the peace and burned 20 their villages, and shut them up in Athens. And he told how<sup>11</sup> those that had trusted Philip had not hindered the enemy from doing the city injuries, and he wondered, why they had not long-since put-an-end to their giving-advice.

### First Perf. and Pluperf. Mid. (=Pass.). Irregular Accent. § 51

G. 408 (p. 103); 523; 527; 131, 4. H. 318, 365, 358, 389b.

N.B. NO SUFFIX-VOWEL. See *supra* § 47, n. 2.

1. (*Drill.*) Ἑ-λύ-ε-το, ἐ-λέ-λυ-το. Ἑ-στρατεύ-ε-το, ἐ-στρά-  
 τευ-το. Στρατοπεδευ-ό-μενος, ἐ-στρατοπεδευ-μένος. Στρατεύ-  
 ε-σθαι, ἐ-στρατεῦ-σθαι. Ἑ-στράτευ-μαι, ἐ-στρατεύ-μην. — 2.  
 Ἐν τῷ Λακεδαιμονίων πολέμῳ τῷ πρὸς Ἀθηναίους, οὗτοι  
 (ἦττους ὄντες κατὰ γῆν) πολλοὺς ἐνιαυτοὺς ἐν τῇ πόλει ἔμενον 5  
 κε-κλειμένοι<sup>1</sup>, τοῖς πολεμίοις οὐκ ἐθέλοντες μάχεσθαι πλὴν<sup>21</sup>  
 κατὰ θάλατταν,—ὥσπερ ἐν ἀρχῇ τοῦ πολέμου Περικλῆς ἐ-κε-  
 κελεύκει. Ἐκεῖνος γὰρ πάντων μάλιστα ἐ-πε-πίστευτο. ὥστε

50—<sup>1</sup> Two accusatives. G. 1073. H. 725a. <sup>8</sup> Perf. in Greek, not pluperfect. <sup>9</sup> ἔφη with acc. c. inf. <sup>10</sup> Acc. c. inf. <sup>11</sup> ἔλεγεν ὥς.

51—<sup>1</sup> The perfect tense pictures (not an action, but) the state or condition resulting from an action.

καὶ μετὰ τὸν θάνατον οὐκ ἐπέ-πανντο ἃ συν-ε-βε-βουλεύκει  
 10 πράττοντες.—Τὸ πρῶτον μέντοι, βαρέως ἔφερον<sup>3</sup> ὁ δῆμος, τοὺς  
 ἀγροὺς, ἐπι-τρέπων, τέμνειν, τοῖς ἐναντίοις οὐ πλέον ἢ ἐξήκοντα  
 σταδίους τῆς πόλεως ἀπ-έχουσιν.<sup>4</sup> "Ὡστε Περικλεῖ ἐχαλέπαι-  
 νεν ἔστιν-ὅτε, ἐκεῖνον νομίζων αἴτιον εἶναι πάντων ὅσων<sup>5</sup> ἔπασχε,  
 καὶ ἔλεγεν ὧδέ πως· Οὐκ εὖ βε-βουλευμέθα. Οἱ μὲν γὰρ  
 15 πολέμιοι οὐ μόνον εἰς τὴν ἡμετέρᾳν ἐ-στράτευνται, ἀλλὰ καὶ πρὸς  
 αὐτὰς τὰς πύλας πε-πόρευνται, ἡμεῖς δὲ (Περικλέους κελεύοντος  
 τὰς πύλας κε-κλείσθαι<sup>6</sup>) κε-κωλυμένοι ἐσμέν<sup>7</sup> τοῖς ἐμ-βάλλουσιν,<sup>8</sup>  
 ἐπι-πίπτειν. Ἀλλὰ μηκέτι<sup>9</sup> αὐτῷ πειθώμεθα ἀπίστω ὄντι· ἥδη  
 γὰρ αἱ οἰκίαι κατα-κέ-καυνται, καὶ πάντα λέ-λυται<sup>10</sup>.

- 20 3. (*Quoting the above.*) The people being indignant at  
 Pericles said that<sup>8</sup> they<sup>9</sup> had not taken good counsel; for the  
 enemy<sup>10</sup> had not only marched into their<sup>11</sup> [territory], but also  
 had advanced to the very gates. Their houses<sup>10</sup>, they said<sup>12</sup>,  
 had been burned down and everything was in confusion. 4.  
 25 They said that<sup>8</sup> everything was in confusion.

## § 52 First Aor. and Fut., and Fut. Perf. Pass. Verbals in -τός and -τέος.

G. 480 (p. 104), 474 (bot. of page), 776. H. 318-19, 475.

(For irreg. accent, G. 131, 5. H. 389d e; for -θείς G. 335. H. 242.)

N.B. 1. σ irregularly added to the root in ἡκούσ-θην (ἀκουσ-θήσομαι, ἡκουσ-τέος), ἐκλείσ-θην (κλεισ-θήσομαι, κλεισ-τέος), παυσ-τέος.

2. θυ-τέον [ἐστί] μοι=δεῖ με θύειν. παιδευ-τέον ἡμῖν τοὺς παῖδας=δεῖ ἡμᾶς παιδεύειν τοὺς παῖδας. G. 1597-98. H. 990-91.

3. ἐπορεύθην I journeyed. Pass. deponent, G. 444. H. 497.

1. (Περὶ Ἰππίου.) Ἰππιάς ὁ Πεισιστράτου, Ἀθηναίων ἀμφὶ  
 τὰ ἐπτακαίδεκα ἔτη τυραννεύσας, παυθεὶς<sup>1</sup> ὑπὸ τῶν πατρῶων

51—<sup>2</sup> *graviter ferebat.*  
 κωλύμεθα.

<sup>6</sup> μή because with subjunctive.

<sup>3</sup> § 45, sent. 2.

<sup>4</sup> *be (kept) shut.*

<sup>5</sup> = κε-

<sup>8</sup> ἔλεγεν ὅτι.

<sup>9</sup> Sing. number.

<sup>10</sup> Acc. c. inf.

<sup>7</sup> *is in confusion.* See n. 1.

<sup>11</sup> ἐαυτοῦ, c. art.

<sup>12</sup> ἔφη.

52—<sup>1</sup> *when deposed.*

ἐχθρῶν, ἐπορεύθη ὡς βασιλέᾳ Δᾶρειον, παρα-κελευσόμενος<sup>2</sup> § 52  
 ἐκείνῳ ἑαυτὸν κατ-άγειν. Καὶ πιστευθεὶς ὑπὸ τῶν βαρβάρων  
 ἔμμενεν ἐν τῇ Ἀσίᾳ, μέχρι<sup>3</sup> (ἤδη γέρων<sup>4</sup>, ὧν, ἔτει εἰκοστῷ μετὰ τὴν<sup>5</sup>  
 φυγὴν) εἰς Μαραθῶνα συν-εστρατεύσατο, ὡς κατα-λύσων<sup>2</sup> τὴν  
 τότε δημοκρατίαν. Ἀλλ' ὑπὸ τῶν θεῶν ἐκωλύθη τὸ δεύτερον<sup>6</sup>  
 τυραννεύσαι. Ἐνταῦθα<sup>1</sup>, μὲν γὰρ οἱ Ἀθηναῖοι τοῖς Πέρσαις  
 εὐθὺς<sup>1</sup>, ἐπι-πίπτουσιν, οἱ δ' ἐπαύθησαν τῆς πράξεως<sup>2</sup>, καὶ ὡς  
 τάχιστ' οἵκαδ' ἀπ-έρχονται. ὕστερον δ' ἔτει δεκάτῳ, καίπερ τῶν<sup>10</sup>  
 Ἀθηνῶν κατα-καυθεισῶν καὶ τῶν πολιτῶν ἐκ τῆς χώρᾳς θηρευ-  
 θέντων εἰς τὰς ναῦς, οἱ βάρβαροι εἰς στενὸν τινα τόπον κατ-ε-  
 κλείσθησαν, οὐ ἀπο-θνήσκουσι πολλοί, καὶ τὸ δεύτερον ἦν οἵκαδε  
 πορευτέον. 2. Ἀλλὰ παυστέον ἡμῖν, ὦ φίλοι, ἀνα-γιννώσκου-  
 σιν<sup>6</sup>, ἀλλ' ἀκουστέον ἀλλήλων δια-λεγομένων, ἵν' ὡς βέλτιστα<sup>15</sup>  
 κατὰ πάντα παιδευθῇτε. Πόσους τοίνυν<sup>4</sup>, ἐνιαυτοὺς ἐτυράννευ-  
 σεν Ἰππίας Ἀθηναίων;—Ὡς ἑπτακαίδεκα ἐνιαυτούς.—Ἐπειδὴ  
 δ' ἐπαύθη τῆς ἀρχῆς, ποῖ ἐπορεύθη;—Ἐλεγεσθε ὅτι παρὰ Δᾶρειον  
 πορευθείη.—Ὀρθῶς<sup>4</sup>, λέγετε. Ἀλλὰ τίνας ἔνεκα<sup>4</sup>, πρὸς τοῦτον  
 ὄχρετο<sup>3</sup>;—Ἴν' αὐτῷ παρα-κελεύσαιτο ἑαυτὸν κατ-άγειν.—Τί δὲ<sup>20</sup>  
 πλέον ἔλεγον ἐγώ;—Ἐλεγεσθε ὡς<sup>2</sup> πιστευθείη μὲν Ἰππίας ὑπὸ  
 τῶν Περσῶν καὶ μετ' αὐτῶν στρατεύσαιτο ἐπὶ τὴν πατρίδα,  
 κωλύθείη δ' ὑπὸ τῶν θεῶν πάλιν τύραννος εἶναι. τοὺς γὰρ βάρ-  
 βάρους, εἰς τόπον τινὰ κατα-κλεισθέντας οὐκ ἐπιτήδειον<sup>4</sup>, εἰς  
 νεῶν πλήθος, παυθῆναι ἥς ἐν νῷ εἶχον πράξεως<sup>6</sup>. 25

3. Compare the διάλογος with the original λόγος, noting in it sub-  
 stitution of ἵνα-clause for fut. partic.; further,

of ἐνιαυτός for what?

παρὰ Δᾶρειον?

ὡς with numeral?

ἐπειδὴ ἐπαύθη?

μετ' αὐτῷ νέστρατ.?

πορευθείη and other optats.?

πάλιν?

30

4. (*Verbal adjectives.*) Ἰ° (you, he, we, you, they) must-

52—<sup>2</sup> Fut. partic. after a verb of motion (with or without ὡς) to express  
 purpose. <sup>3</sup> μέχρι conjunct., until. <sup>4</sup> the second time. <sup>5</sup> § 49, n. 4.

<sup>6</sup> we must stop reading.

<sup>7</sup> You told how—.

<sup>8</sup> § 39, lines 22-23.

<sup>9</sup> Un-

emphatic forms, post-positive.

speak-the-truth, be-king, deliberate, be-slave, hunt, burn, etc.  
(See vocabulary 48.)

## § 53

## Pure Verbs.—Contracts in -άω.

G. 492 (τιμάω). H. 323. Ἐῶ, impf. ἔων (cf. εἶχον), G. 537. H. 359.

N.B. Compare the mood and negative of the εἰ-clause in

1. ἔάν (=εἰ ἂν) τις μὴ ἀληθεύῃ, οὐ πιστεύομεν (-σομεν) αὐτῷ (Pres. or Fut.)

2. εἴ τις μὴ ἀληθεύοι, οὐκ ἐπιστεύομεν αὐτῷ (Past)

with that of the ἵνα-clause (rule already learned) in

1. ἵνα μὴ δουλεύωμεν, παιδευόμεθα (-θησόμεθα) (Pres. or Fut.)

2. ἵνα μὴ δουλεύοιμεν, ἐπαιδευόμεθα (Past).

Observe ἂν in the εἰ-clause with subjunctive (ἔάν).

1. Ἡδέως ἂν ἐρωτῶμέν σε, ὦ διδάσκαλε, ὁποῖος ἦν Δημοσθένης.—Ἀλλ' ἔὰν βούλησθε τίμῳ αὐτὸν ὡς δεῖ, θεᾶσθε πρῶτον μὲν τὸν ἐκείνου βίον, ὡς Ἀθηναίοις παρ-εκελεύετο, ἀπαντᾶν Φιλίππῳ ἔτι ἦττονι ὄντι, καὶ ὡς τοὺς ἐξ-απατῶντας τὸν δῆμον<sup>5</sup> (πολλοὺς ὄντας) ἐτόλμᾳ αἰτιᾶσθαι, καὶ ὡς κατὰ πάντα τρόπον ἐπειράτο τὴν πόλιν σφῆζειν. Οὔτε γάρ, εἰ ἦττωντο μάχῃ, εἰᾶ αὐτοὺς ἀθύμως ἔχειν<sup>3</sup>, οὔτ' αὖ, εἰ νικῶεν, παύεσθαι τοῦ ἀγώνος<sup>1,9</sup>. Ἐκ' δὲ τούτου οὕτω φιλικῶς<sup>5</sup> πρὸς αὐτὸν εἶχον, ὥστε τά τε<sup>6</sup> ἄλλα ἐτίμων καὶ δὴ καὶ<sup>7</sup> στέφανον<sup>1,3</sup>, χρῦσοῦν<sup>1,3</sup>, ἐψηφίζοντο αὐτῷ.
- 10 Ἀλλ' οἱ ἐναντίοι<sup>8</sup> ἐκείνον τοσοῦτον<sup>8</sup> τίμᾶσθαι<sup>8</sup> χρόνον τινὰ οὐκ εἶων, βοῶντες ὅτι οὐ κατὰ νόμον εἶη, καὶ πολλὰ αἰτιώμενοι, καὶ ἐκ παντὸς τρόπου<sup>9</sup> πειρώμενοι αὐτὸν ἀτιμάζειν. Τελευτῶν<sup>10</sup> δέ, ἀκόντων<sup>11</sup> τούτων, νικᾷ καὶ τὸ δῶρον, παρὰ τοῦ δήμου λαμβάνει. Ἐπειτα δέ, ἔὰν ἐρωτᾷτέ με ὁποῖος ἦν ῥήτωρ, συμβουλευέσω ὑμῖν
- 15 τάδε· μὴ ἐξ-απατᾶσθε ὑπὸ τῶν ἀμαθῶν<sup>12</sup>, καὶ τῶν κακῶς πε-παι-δευμένων (τούτων γὰρ οὐδεὶς ἐστιν ὅστις<sup>12</sup> νομίζει τοὺς ῥήτορας

53—<sup>1</sup> as you ought. <sup>2</sup> in battle. <sup>3</sup> ἀθύμως ἔχω I am feeling disheartened (almost=ἄθυμός εἰμι). <sup>4</sup> § 22, n. 5. <sup>5</sup> Cf. n. 3. <sup>6</sup> both in other ways—

<sup>7</sup> § 46, n. 9. <sup>8</sup> to be so much honored. <sup>9</sup> § 24, n. 6.

<sup>10</sup> Finally (lit. finishing; but used like adverbial τέλος).

<sup>11</sup> § 43, line 17.

<sup>12</sup> § 45, n. 2.

τοὺς ἐν τῇ ἑαυτοῦ κώμῃ ἡττᾶσθαι καὶ Δημοσθένους), ἀλλ' ἡμεῖς αὐτοὶ πειρώμεθα τοὺς ἐκείνου λόγους ἀνα-γινώσκειν καὶ κρτνεῖν.

2. If the people were being cheated, Demosthenes tried to stop those cheating [them]. 3. His opponents<sup>12</sup> brought-20 charges-against Demosthenes, and said that<sup>14</sup> the law did not allow him to be honored; but his friends said: No<sup>15</sup> long time will this city exist, if these<sup>13</sup> [men] win and Demosthenes be worsted.

**Verbs in -άω contin'd. Irreg. χράομαι, ζάω, and Imperf. ἰ-ώρων. § 54**

G. 496, 538. H. 412, 359.

1. Κλέαρχος ὁ Λακεδαιμόνιος (περὶ οὗ αὐτοὶ ἐγράφετέ τι ἐν τῇ ἕκτῃ καὶ τριᾷκοστῇ παραγραφῇ), ἐπειδὴ τῆς ἀρχῆς ἐπαύθη<sup>1</sup>, ὥχετο ὡς<sup>2</sup> Κύρον· ὁ δ' ἐχρήτο αὐτῷ ὡς φίλῳ, καὶ χρήματα παρεῖχεν, ἀφ' ὧν Κλέαρχος στρατιωτᾶς συλ-λέγει ἀμφὶ<sup>3</sup> τοὺς δισχιλίους. Τούτοις οὖν χρώμενος, ἔζη<sup>4</sup> τοὺς Θρᾶκας δι-αρπάζων<sup>5</sup>, ἕως Κύρος ἐκέλευσεν αὐτὸν εἰς Σάρδεϊς παρ-εῖναι<sup>6</sup>. — Ἦν δὲ χαλεπὸς ὁ ἀνὴρ, καὶ πολλάκις μὲν τραχέως<sup>7</sup>, ἐβόᾳ, πολλάκις δ' ἐώρων αὐτὸν οἱ στρατιῶται χαλεπαίνοντα<sup>8</sup>. Εἰ γὰρ τινα ὀρώη μὴ πειθόμενον, σφόδρ'<sup>9</sup> ἐκόλαζε, νομίζων στρατεύματος μὴ πειθόμενου<sup>10</sup> οὐδὲν ὀφελος<sup>11</sup> εἶναι. Ἐκ δὲ τοῦ<sup>12</sup> τραχὺς εἶναι, δυνάμει<sup>13</sup> ἔχρητο ὠφελίμῳ<sup>14</sup> εἰς πάντα. — Ἦν δέ, ὅτε ἐτελεύτᾳ, ἀμφὶ τὰ πεντήκοντα ἔτη.

2. Ἄνδρα σώφρονα<sup>15</sup>, χρὴ ἐσθίειν<sup>16</sup> ἵνα ζῇ, ἀλλὰ μὴ ζῆν ἵν' ἐσθίῃ.

3. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικάῃ ἐν τῷ ἀγαθῷ τὸ κακόν.

4. Τὸ ζῆν ἀλόπως<sup>17</sup> ἀνδρός ἐστὶν εὐνυχούς<sup>18</sup>.

15

5. Ἄ μὴ προσ-ήκει, μήτ' ἄκουε μήθ' ὄρα.

53—<sup>12</sup> R. 6. <sup>14</sup> ὅτι c. optat.,—what tense? <sup>15</sup> Οὐ πολὺν . . . ἔσται.

54—<sup>1</sup> relieved of his command. <sup>2</sup> to be present in (= come to, report at) Sardis. εἰς after a verb of rest, if implying previous motion. <sup>3</sup> if not obedient. <sup>4</sup> Art. c. inf. <sup>5</sup> N.B. an adjunct, usually of only two endings, though not compound. <sup>6</sup> ἀ-λύπος, -ον untroubled, without pain or trouble.



6. If a man<sup>7</sup> lived<sup>8</sup> according<sup>9</sup> to the laws<sup>10</sup> of the city<sup>11</sup>, and honored his parents<sup>12</sup>, he himself was honored by the Athenians. Yet<sup>13</sup> Socrates lived about seventy years according to the laws of God, honoring all [men] and treating his enemies as friends, but *him* the Athenians treated as an enemy.
7. Let the wise man live<sup>10</sup> soberly<sup>11</sup>, and die<sup>12</sup>, bravely<sup>13</sup>, nor<sup>14</sup> let him be vanquished<sup>15</sup> by pleasures<sup>16</sup>, but enjoy them moderately<sup>17</sup>.

## § 55

## Verbs in -έω. G. 492 (φιλέω). H. 324.

N.B. Compare the mood and negative of the relative-clause in

1. "Ὅστις (or "Ὅς) ἂν μὴ ἀληθεύῃ, τούτῳ οὐ πιστεύομεν (-σομεν) (Pres. or Fut.)
2. " " μὴ ἀληθεύοι, " οὐκ ἐπιστεύομεν (Past)  
with that of the εἰ-clause in

1. 'Εάν τις μὴ ἀληθεύῃ, οὐ πιστεύομεν (-σομεν) αὐτῷ (Pres. or Fut.)

2. Εἰ τις μὴ ἀληθεύοι, οὐκ ἐπιστεύομεν αὐτῷ (Past).

. Observe that in sense also εἰάν τις μή=ὅς ἂν μή.

1. Τῆς ἀληθείας ἀμαρτάνει<sup>1</sup>, ὅστις ἂν ἡγήται τοὺς Ἕλληνας μόνον τοῦ σώματος<sup>2</sup>, κάλλος φιλεῖν<sup>3</sup>, ἀλλ' οὐ καὶ τὸ τῆς ψυχῆς<sup>4</sup>. Μάλιστα μὲν γὰρ τοὺς τὰ δίκαια ποιοῦντας ἐτίμων, μάλιστα δὲ τοὺς ἀδικοῦντας ἐκόλαζον<sup>5</sup>. Ἐτι δὲ ὅσοι δοκοῖεν μὲν χρηστοί<sup>6</sup>, εἶναι, εἶεν δὲ μὴ<sup>7</sup>, τούτοις ἠπίσταντο, καὶ τοῖς μὲν μέγα πλουτοῦσιν οὐ πάνυ ἐφθόνον, ὁ δὲ μέγα φρονῶν ἐδόκει αὐτοῖς κινδυνεύειν<sup>8</sup>, ὑπὸ τῶν θεῶν κολάζεσθαι. Ἄλλ' ὅστις μὲν εὐεργετοίῃ, τούτῳ οὐ μόνον χάριν<sup>9</sup> εἶχον, ἀλλὰ καὶ ἐπ-εχείρουν κρατεῖν αὐτοῦ εὖ ποιοῦντες· εἰ δ' αὖ ἀδικοῖντο, τὸν ἀδικοῦντ' ἐτίμωροῦντο, ἐπι-θύμοῦντες καὶ τοῦτον νικᾶν κακῶς ποιοῦντες.—Πρὸς δὲ τούτοις τοὺς θεοὺς ἐφοβοῦντο, εὐσεβοῦντες αὐτοὶ περὶ αὐτοὺς καὶ τοὺς ἀσεβοῦντας ἀναγκάζοντες<sup>10</sup>, ἀπο-χωρεῖν ἐκ τῆς χώρας.—

54—<sup>1</sup> τις (enclitic).

<sup>8</sup> Mood ? (§ 53).

<sup>9</sup> Ὅμως δέ.

<sup>10</sup> Imperative.

<sup>11</sup> καὶ μή. If the preceding clause had been negat., then μηδέ.

<sup>12</sup> ἡττάμαι,

c. gen. or ὑπό c. gen.

55—<sup>1</sup> Pres. infin. standing for imperf.; loved.

<sup>2</sup> μή (not οὐ) in any condition, even if merely implied.

Ἄλλὰ καὶ τοὺς ποιητὰς, σκοπεῖτε, εἰ δοκεῖ, ὡς ἐξ αὐτῶν ἐκεῖνος § 55  
 μάλιστ' ἐπ-ηνεῖτο, ὅστις τὰ δίκαια ἐπ-αινοίη. Τοὺς γὰρ ποιη-  
 τὰς ἡγούντο διδασκάλους εἶναι τῶν νέων, τούτων δ' ὡς οὐδενός<sup>15</sup>  
 ἄλλου ἐπ-εμελοῦντο. Καὶ γὰρ οὖν<sup>5</sup> ἔτι καὶ νῦν χρή ἡμᾶς ὁμολο-  
 γεῖν ὅτι οἱ νέοι (ἐὰν νοῦν προσ-έχωσιν) ὑπὸ τούτων ὠφελοῦνται.  
 Ἀκούετ' οὖν τάδε·

2. Τὸ κέρδος ἡγοῦ κέρδος, ἂν<sup>6</sup> δίκαιον ᾗ.

3. Ἀνθρωπον ὄντα δεῖ φρονεῖν τᾶνθρώπινα<sup>7</sup>. 20

4. Ἀνὴρ πονηρὸς δυστυχεῖ, καὶ<sup>8</sup> εὐτυχῇ.

5. Ὅτ' εὐτυχεῖς, μάλιστα μὴ φρόνει μέγα.

6. Τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.

7. Καιρῷ σκόπει τὰ πράγματα, ἄνπερ<sup>9</sup> νοῦν ἔχῃς.

8. Τῶν εὐτυχούντων πάντες ἄνθρωποι φίλοι. 25

9. Τὸν εὐποροῦνθ' ἕκαστος ἡδέως ὀρά.

10. Φιλεῖ δ' ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα.

11. Καὶ τόδε Πλάτωνος· Πολλάκις εἰς φρονῶν μῦθῳ μὴ<sup>3</sup> φρο-  
 νούντων κρείττων ἐστίν.

12. (*Drill in equivalence of three forms of expression.*) If 30  
 a man<sup>5</sup> is not<sup>3</sup> negligent in<sup>6</sup> his work, he is praised = Whoever  
 is not<sup>3</sup> negligent in his work, that [man] is praised = The man<sup>10</sup>  
 who is not<sup>3</sup> negligent in his work is praised.—If a man was  
 not negligent in his work, he was praised = Whoever was not  
 negligent, that [man] etc. = The man<sup>10</sup> who etc. 13. From 35  
 what<sup>11</sup> you say, teacher, the Greeks agreed with us<sup>12</sup> in many<sup>13</sup>  
 things. For if<sup>14</sup> one does the right, we too honor him; but  
 whoever does-injustice, that [man] is punished. Further, all  
 who seem to be good but are not, these we mistrust; and if a  
 man is rich, we do not greatly envy him. But in-the-follow-40  
 ing-point<sup>15</sup> we seem to me to-be-superior<sup>16</sup> to the Greeks. For

55—<sup>3</sup> if it seems good = if you please.

<sup>4</sup> of these, as of no one else.

<sup>5</sup> § 41, 4.

<sup>6</sup> ἂν = ἰάν, καὶ = καὶ ἰάν.

<sup>7</sup> τὰ ἀνθρώπινα.

<sup>8</sup> τις (enclitic).

<sup>9</sup> = of.

<sup>10</sup> R. 11.

<sup>11</sup> § 45, sent. 6.

<sup>12</sup> Dative.

<sup>13</sup> πολλά.

<sup>14</sup> Ἐὰν μὲν

γάρ. For the following, see above.

<sup>15</sup> τόδε.

<sup>16</sup> κρατεῖν c. gen.

we, if we are wronged, do not avenge-ourselves on the wrong-doer, but attempt to do him good.

§ 56 Verbs in *-τω* cont'd. Dissyllable Verbs contract only *εε* and *εει*.

G. 495. H. 411.

N.B. 1. Compare the temporal clauses

1. Όταν (or Ὅπότε) δέη κινδυνεύσαι, ὁ ἀνδρείος οὐ φοβεῖται.

2. Ὅτε (or Ὅποτε) δέοι κινδυνεύσαι, Κῦρος οὐκ ἐφοβείτο, with

1. Ἐὰν δέη κινδυνεύσαι, etc.

2. Εἰ δέοι κινδυνεύσαι, etc.

2. Distinguish between the impersonal forms of δέω *I need* (δεῖ, εἶδει, δέη, δέοι, δεῖν, δέον) and the corresponding forms of δέω *I bind*, which are all contracted.

3. Δέω, active, is little used except impersonally, as δεῖ με γράφειν, δεῖ μοι τινος *I have need of something*, or in the partic. τὸ δέον, τὰ δέοντα *what is needful or right, one's duty*. Frequent, however, is the middle

Δέομαι τινος *I need something*, δέομαι τινος ποιῆσαι τι *I beg some one to do something*.

1. (*Drill.*) Δεόμεθα, δούμεθα. Δέονται, δοῦνται. Δεῖσθε (two senses). Ἔδει (two senses). 2. Τὰ τῶν πλεόντων ἐπὶ Ποσειδῶνι ἐστι. Χαλεπῶς γὰρ πλέουσιν, ὅταν (ἐκείνου κελεύσαντος) ἄνεμός τις (ἢ Βορέας ἢ Νότος ἢ Ζέφυρος) ἐναντίος πνέῃ. Καὶ γὰρ οὖν οἱ Ἕλληνες, ὁπότε δέοι σπεύδειν, ἐπ-εχείρουν τὸν θεὸν εὐμενῆ, ποιεῖν, εὐχόμενοι, αὐτῷ τοὺς ἐναντίους ἀνέμους δοῦντι<sup>8</sup> πολλὰ θύσειν. Τότε δέ, ἀνέμου καλοῦ πνέοντος, ἔπλεον ὅποι ἐπι-θῦμοιεν, ἡγούμενοι τὸν θεὸν τῶν ἀνέμων κρατεῖν. Ἐνίστε δὲ ἦκοντες οἴκαδε οὐκ ἐπ-εμελοῦντο οὐδὲν<sup>9</sup> τῶν δεόντων.

10 3. Since, you are by-this-time, well-provided-with, words, I beg you to write something again about Jason<sup>4</sup> and his party,—how<sup>5</sup> they sailed<sup>6</sup>, with fair winds<sup>7</sup> blowing, after<sup>8</sup> the

56—<sup>1</sup> the fate.

<sup>2</sup> if he bound.

<sup>3</sup> at all.

<sup>4</sup> See § 33.

<sup>5</sup> ὥς.

<sup>6</sup> Not optat. after the primary tense "I beg you."

<sup>7</sup> Genitive absolute.

<sup>8</sup> μετὰ (or ἐπὶ) c. acc.

golden' fleece, and how, by order<sup>9</sup> of the king, Jason had<sup>10</sup> to bind two savage, bulls, that with<sup>11</sup> these he might sow the dragon's teeth. But lacking the means,<sup>10</sup> he was in despair,<sup>15</sup> until<sup>14</sup> he was aided<sup>15</sup> by Medea. (For so much<sup>12</sup> did this [woman] love him, that<sup>13</sup> she begged him to take her with him when he sailed<sup>14</sup>.) With *her* aid<sup>15</sup>, then, he obtains<sup>16</sup> what he desires<sup>15</sup>, and they sail-off with<sup>16</sup> the fleece.

Verbs in -ω. G. 492 (δηλώω). H. 325.

§ 57

N.B. Compare the relative and conditional clauses

1. "Οποι ἂν πλέη (*whithersoever he sails*) with 'Εάν ποι πλέη
2. "Οποι πλείοι ( " " " sailed) " Εἴ ποι πλείοι
3. "Οπη ἂν πλέη (*by whatever way—*) with 'Εάν πη πλέη
4. "Οπη πλείοι ( " " " ) " Εἴ πη πλείοι.

The mood varies thus after all relative adverbs.

1. (Περὶ Ἑρακλέους.) Οὐδείς ἐστιν, οἶμαι, ὅστις<sup>1</sup>, παῖς γ' ὢν<sup>2</sup>, οὐκ ἐπ-εθύμει Ἑρακλεῖ ὁμοιος εἶναι. Ἦν γὰρ ἥρως<sup>3</sup>, οὗτος, εἴ τις καὶ ἄλλος<sup>4</sup>, ἀπάντων δια-φέρων<sup>5</sup>, καὶ ῥώμη<sup>6</sup>, καὶ τόλμη καὶ εὐνοία<sup>7</sup>, γε τῇ πρὸς ἀνθρώπους. Τοῦτο δὲ σαφῶς<sup>8</sup>, ἐδήλου οἷς<sup>9</sup> ἔπραττεν. Ἐτόλμᾳ γὰρ οὐ μόνον ταύροις καὶ λέουσιν ἐναντιοῦ-σθαι, ἀλλὰ καὶ βασιλευσι κακοῖς, οἳ κρείττονες ὄντες τοὺς ἥττονας ἐδούλουν. Καὶ γὰρ οὖν<sup>10</sup>, ὅπου ἀνθρώπους ὀρώη ἡ καὶ ἀκούσειε δουλουμένους ἢ τινι ἄλλῳ τρόπῳ ἀδικουμένους, ἐκεί-σε<sup>11</sup>, βοηθῶν ἡλευθέρου. Τοῦτο δ' ἐποίει, οὐχ ἵν' αὐτὸς ὡς νικῶν στεφανοῖτο, ἀλλ' ἵνα, ὅπη καὶ ὅπου εἴη δυνατός, βίον ἀνθρώπινον<sup>12</sup> ὀρβοίη. Προσ-ῆκε<sup>13</sup>, γὰρ αὐτῷ, ὅς γε παῖς ἦν Διός, ὑπὲρ τῶν ἡττωμένων<sup>14</sup>, πονεῖν καὶ τῶν δυστυχοῦντων.—Ἀλλ' ὑμεῖς, ὦ παῖ-δες, μὴ ἀξιοῦτε τιμᾶσθαι μηδὲ στεφανοῦσθαι (ὥσπερ ἐν Ὀλύμ-

56—<sup>9</sup> the king ordering. <sup>10</sup> εἶδε or χρῆν (= χρῆ ἦν). <sup>11</sup> using these.  
<sup>12</sup> τοσοῦτο. <sup>13</sup> ὥστε. <sup>14</sup> = to sail-off with (= having) her. <sup>15</sup> = she then aiding. <sup>16</sup> having.

57—<sup>1</sup> § 45, n. 2. <sup>2</sup> when a boy at least. <sup>3</sup> if any one was. Note difference of idiom. <sup>4</sup> by what. <sup>5</sup> § 41, n. 4.

πρὸς μετὰ τὸν θάνατον Ἡρακλῆς), μὴ καὶ αὐτοὶ πειρώμενοι τοὺς  
 15 τε ἄλλους καὶ ὑμᾶς αὐτοὺς ἀμαθίᾳ, ἐλευθεροῦν καὶ ἀδικίᾳ καὶ  
 ἀσεβείᾳ. Καὶ γὰρ ὑπὸ τούτων, τριῶν ὄντων, δουλοῦται ἡ ἡμε-  
 τέρα πατρίς· ἡρώων οὖν δεῖται πολλῶν καὶ καλῶν. — 2. Μὴ  
 ἀξιούσθω τῶν ἴσων, ὃ τε κακὸς καὶ ὁ ἀγαθός. 3. Ἐπὶ τῶν  
 Ἀθηναίων ἄπαξ τοῦ ἐνιαυτοῦ πάντες οἱ τάφοι, ἐστεφανοῦντο.  
 20 4. Παρὰ τοῖς Ἑλλήσιν οὐκ ἦν παρὰ τοὺς νόμους τοὺς δούλους  
 μαστιγοῦν.

5. The soldiers of Xerxes, were lashed in battle' and'  
 lashed on the march,. But such' soldiers of course" Cyrus  
 the younger did not expect to show the character,, of free-  
 25 men,. This being" so, foreigners, were hired by him from-  
 wherever" it was possible, that with" these he might the  
 better" enslave the Persians.

## § 58 Contract Verbs—Tenses other than Pres. and Imperf.

Roots τιμα-, φιλε-, ἐηλο-, θηρα-

become τιμη-, φιλη-, ἐηλω-, θηρά-.

G. 494. H. 337–39, 341.

N.B. Compare the mood of the subordinate clauses in

1. φοβοῦμαι μὴ ἐπι-βουλεύωσιν, ἡμῖν *I fear lest they may—*
2. ἐφοβούμεν μὴ ἐπι-βουλεύουεν ἡμῖν *I feared lest they might—*  
with that in

1. τοῦτο ποιῶ, ἵνα μὴ ἐπι-βουλεύωσιν *I do this, that they may not—*
2. τοῦτ' ἐποίησα, ἵνα μὴ ἐπι-βουλεύουεν *I did this, that they might not—*

1. (Περὶ Ἀλεξάνδρου τοῦ Μεγάλου.) Ἀλέξανδρος ὁ Φιλίπ-  
 που τοῦ Μακεδονίᾳ βασιλέως ὑπὸ μὲν πάντων ὁμολόγη-ται  
 ἄριστος δὲ, τῶν παλαιῶν στρατηγῶν εἶναι, ὑπὸ δὲ πολλῶν προ-  
 τετίμη-ται καὶ τῶν ἐφ', ἡμῶν. Τίνας γὰρ τῶν αὐτῷ ἐναντιω-  
 5 μένων οὐκ ἐτίμωρή-σατο, τί δὲ τῶν ἐθνῶν οὐκ ἐνίκη-σε; Τοιοῦτος

57—<sup>6</sup> if you too do not—.

H. 282.

H. 283.

<sup>10</sup> § 49, n. 10.

<sup>12</sup> using, Case ?

<sup>1</sup> (when) fighting.

<sup>11</sup> Plur., and use ἔχω c. adv.

<sup>14</sup> μάλλον.

<sup>8</sup> R. 6.

<sup>9</sup> G. 429.

<sup>13</sup> G. 436.

γὰρ ἔρως, πολέμου αὐτόν τε καὶ τοὺς ἐκείνου στρατιώτῃς εἶχεν, § 58  
ὥστ' οὐδὲ τοὺς δυνατωτάτους ἐφοβή-θησαν, ἀλλ' ἤξιω-σαν πᾶσαν  
τὴν Ἀσιᾶν δουλώ-σαι κρατή-σαντες, — ὅπερ καὶ ἐποίη-σαν.  
'Αλλὰ πρὶν' ἐπι-χειρή-σαι<sup>2</sup> τοῦθ' ὑμῖν λέγειν, πειρά-σομαι αὐτὸν  
τὸν Ἀλέξανδρον<sup>3</sup> δηλώ-σαι<sup>4</sup>, οἷος ἦν ἔτι παῖς ὢν. 10

Δεδήλω-ται οὖν ὑπὸ Πλουτάρχου, ὡς Φιλίππῳ ἄρτι Ποτει-  
δαιαν ἱρη-κότι τρεῖς ἦκον ἀγγελίαι, κατὰ τὸν αὐτὸν χρόνον, — ἡ  
μὲν, τοὺς Ἰλλυριοὺς πολεμίους ὄντας ἡττη-θῆναι μάχῃ μεγάλῃ,  
— ἡ δέ, 'Ολυμπιάσιν<sup>5</sup> ἵππῳ νικῆ-σαι<sup>6</sup>, — ἡ δέ, τὸν Ἀλέξανδρον  
ἐαυτῷ γίγνεσθαι. Τούτοις<sup>7</sup> οὖν ἠδόμενον<sup>8</sup>, ἐκείνων οἱ μάντις, 15  
ἔτι μᾶλλον ἐποίη-σαν ἡδεσθαι λέγοντες ὅτι γιγνόμενος ὁ παῖς  
ἅμα<sup>9</sup> τρισὶ νίκαις οὐδέποθ' ἡττή-σοιτο ἀλλ' αἰεὶ νικῆ-σοι.

Φιλότιμος δ' ἦν Ἀλέξανδρος ἐκ παιδός<sup>10</sup>. 'Οπότε γοῦν Φίλιπ-  
πος εὐτυχί-σειε τοὺς πολεμίους κρατή-σᾶς, πρὸς τοὺς συν-όντας  
ἔλεγεν. "Ὡ παῖδες, πάντα πρό-λαμβάνει ὁ πατήρ. ὥστε φο- 20  
βούμαι ἐγὼ μὴ χωρῶν<sup>11</sup> ἀπορῶμεν, ἅς νικῆ-σομεν". Ἦλπιζε γὰρ  
αὐτὸς ὄνομα μέγα κτή-σεσθαι ἐκ τοῦ πόλεις νικῆ-σαι. — Τῷ δὲ  
Βουκεφάλῳ ἐπειδὴ πάντες μάτην, ἐπειρά-θησαν χρή-σασθαι  
(οὐδένα γὰρ εἰᾶ-σεν ὁ ἵππος ἀνα-βῆναι<sup>12</sup>), ἡττι-σατο αὐτοὺς  
'Αλέξανδρος ὡς ἀπείρους, ὄντας. 'Ερωτη-θεὶς δ' ὑπὸ τοῦ πα- 25  
τρός, εἰ τούτων μᾶλλον δυνατὸς εἴη ἵπποις χρή-σασθαι. Τούτῳ  
γοῦν, ἔφη, χρη-σαίμην ἂν ἐτέρου βέλτιον. "Ὅπερ καὶ ἐδήλω-σεν.  
ἐν γὰρ ὀλίγῳ χρόνῳ τοῦ ἵππου ἐκράτη-σεν. Δι' δὲ Φίλιππος.  
'Ὡ παῖ, ἔφη, ζήτει σεαυτῷ<sup>13</sup> βασιλείαν ἴσην<sup>14</sup>. Μακεδονίᾳ γάρ  
σε οὐ χωρή-σει. Καὶ μετὰ τοῦτο οὐ πάνν, ἐφοβεῖτο μὴ ὁ παῖς 30  
νικη-θείη.

## 2. How many<sup>15</sup> have admitted Alexander to be the<sup>16</sup> best

58—<sup>1</sup> § 26, n. 7. <sup>2</sup> before undertaking. <sup>3</sup> to present Alexander what kind of a man he was = to present what kind . . . Alexander was,—an anticipation (prolepsis) of the subject of the subordinate clause (introducing it before-hand). <sup>4</sup> G. 296. H. 220. <sup>5</sup> Sc. Philip. <sup>6</sup> was born. <sup>7</sup> pleased at this. <sup>8</sup> § 35, n. 2. <sup>9</sup> places to conquer. Relat. c. fut. indic. G. 1442. H. 911. <sup>10</sup> to mount; aor. infinitive. <sup>11</sup> equal to yourself, to your powers. <sup>12</sup> G. 429. H. 282. <sup>13</sup> R. 3d.

of the ancient generals? 3. Is he said to have feared the enemy? 4. What country was enslaved by him? 5. After  
 35 having won<sup>14</sup> what victories did Philip hear of<sup>15</sup> Alexander's being born? 6. Whenever his father conquered those<sup>16</sup> opposing him, what was Alexander wont to say? 7. Before acquiring<sup>17</sup> a great name, what did he fear lest his father might do<sup>18</sup>? 8. Why, according to Alexander, did they man-  
 40 age Bucephalus badly? 9. What was he asked by Philip? 10. Why did Philip bid him seek<sup>19</sup> another kingdom?

## § 59

## Consonant Stems.

## Formation of the Present Stem from the Verb-Root.

(This lesson should be prefaced by a brief outline from the teacher of the eight classes of present stems, with the subdivisions of the fourth and fifth classes, and a few examples under each head.)

G. 566-621. H. 392-404.

Distribute the following verbs to the first six classes of present stems, giving the root of each, and explaining the formation :

- |  |  |
|--|--|
| 1. ἀγγέλλω <i>I announce, report</i>                 | 11. ἀφ-ικνέομαι <i>I arrive, reach</i>             |
| 2. αἰσθάνομαι <i>I perceive; learn</i>               | 12. βαίνω <i>I step, go</i>                        |
| 3. αἰσχύνω <i>I put to shame; mid. I am ashamed</i>  | 13. βάλλω <i>I throw; pelt</i>                     |
| 4. ἀλίσκομαι <i>I am captured; caught, convicted</i> | 14. βλάπτω <i>I harm, injure</i>                   |
| 5. ἀλλάττω <i>I change (trans.)</i>                  | 15. γινώσκω <i>I know ((g)nosco)</i>               |
| 6. ἀμαρτάνω <i>I miss, err, make a mistake</i>       | 16. δείκνυμι <i>I show, point, indicate</i>        |
| 7. ἀπο-θνήσκω (θάν-ατος) <i>I die</i>                | 17. δια-φθείρω <i>I corrupt, spoil</i>             |
| 8. ἀπο-κτείνω <i>I put to death</i>                  | 18. δύνω <i>I make sink or enter</i>               |
| 9. ἀπ-όλλυμι <i>I destroy; mid. I perish</i>         | 19. ἐλαύνω <i>I drive; intr. ride, march</i>       |
| 10. ἀρπάζω <i>I seize (rapio)</i>                    | 20. ἐλπίζω <i>I hope</i>                           |
|  | 21. ἐρίζω, c. dat. <i>I strive or contend with</i> |
|  | 22. εὐρίσκω <i>I find</i>                          |

58—<sup>14</sup> Aor. participle. <sup>15</sup> *περί τοῦ* c. inf. <sup>16</sup> Art. c. partic. <sup>17</sup> *πρὶν*  
 c. aor. inf. <sup>18</sup> Aor. optative. <sup>19</sup> Aor. infinitive.

- |   |  |
|---|--|
| 23. ζεύγνυμι <i>I yoke</i> (ζυγόν)                                  | 46. πράττω <i>I do, act</i> ("prac-tical")   |
| 24. θάπτω (τάφος) <i>I bury</i>                                     | 47. ῥίπτω <i>I throw</i>   |
| 25. θαυμάζω <i>I wonder at, admire</i>                              | 48. σαλπίζω <i>I blow the σάλπιγξ</i>  |
| 26. καθ-έζομαι <i>I sit down; encamp</i>                            | 49. σημαίνω <i>I give a sign</i> (σημείον),<br><i>I make known</i>                   |
| 27. καλύπτω <i>I cover</i> ("apo-calyse" = un-covering, revelation) | 50. σκέπτομαι <i>I consider, ponder</i><br>("scep-tic")                              |
| 28. κηρύττω <i>I announce by κήρυξ</i>                              | 51. στέλλω <i>I equip, dress, arrange; I despatch</i>                                |
| 29. κλέπτω <i>I steal</i> ("clepto-mania"); <i>cheat, deceive</i>   | 52. σφάλω <i>I trip up, make stumble</i>   |
| 30. κλίνω <i>I bend, make incline</i>                               | 53. σφάττω <i>I butcher, slay</i>  |
| 31. κομίζω <i>I care for; carry, bring away</i>                     | 54. σφίζω <i>I save, rescue</i>  |
| 32. κόπτω <i>I cut</i> ("com-ma")                                   | 55. ταράττω <i>I confuse, disturb</i>  |
| 33. κρίνω <i>I separate</i> (discerno); <i>judge</i>                | 56. τάττω <i>I put into line</i> (ordo), <i>I draw up, post, station</i>             |
| 34. κρύπτω <i>I hide</i> ("crypt")                                  | 57. τείνω <i>I stretch</i> ("tone")  |
| 35. λαμβάνω <i>I take, get, receive</i>                             | 58. τέμνω <i>I cut</i> ("ana-tomy")  |
| 36. λανθάνω <i>I escape the notice of</i>                           | 59. τυγχάνω <i>I happen on, obtain</i><br>(c. gen.); <i>I happen to</i> (c. partic.) |
| 37. λείπω <i>I leave</i> ("ec-lipse")                               | 60. ὑπ-ισχνέομαι <i>I (hold myself under) undertake, promise</i>                     |
| 38. μαίνομαι <i>I am mad</i> ("mania")                              | 61. φαίνω <i>I bring to light</i> (φάος), <i>show</i>                                |
| 39. μανθάνω <i>I learn</i> ("mathe-matic")                          | 62. φθάνω <i>I anticipate, get the start of</i>                                      |
| 40. μνησκόω <i>I remind; mid. I recall to mind</i>                  | 63. φεύγω <i>I flee</i> (fugio)  |
| 41. νόμιζω <i>I believe</i>   | 64. φράζω <i>I tell</i> ("phrase")   |
| 42. ὀρύττω <i>I dig</i>   | 65. φυλάττω <i>I keep watch, I guard; mid. I guard myself against</i>                |
| 43. πλέω <i>I sail</i>  |  |
| 44. πλήττω <i>I strike</i> ("apo-plexy")                            |  |
| 45. πνέω <i>I blow, breathe</i> ("pneumatic")                       |  |

### I. Formation of the Fut. and First Aor. Act. (-σω -σα).

§ 60

(For the changes suffered by mutes at end of verb-root when brought before -σω -σα, see G. 74. H. 54.)

**G. 662, 669. H. 420-21, 428-29.** Form these tenses for the verbs



§ 60 of the above list (§ 59) numbered 5. 10. 11 (fut. only). 14. 16. 23. 24 ( $\theta\alpha\pi$ -). 25. 27. 28. 29. 32. 34. 37 (fut. only). 42. 44. 46. 47. 48. 50. 53. 54 ( $\sigma\omega$ -). 55. 56. 64. 65.

## II. Second Aorist Active and Middle.

(For the inflection, see G. 481. H. 320.)

**G. 675. H. 435.** Form this tense for nos. 2. 6. 7 ( $\theta\alpha\nu$ -, G. 649, 1. H. 64). 9 (mid. only). 11. 13. 22. 35. 36. 37 (G. 642. H. 435a). 39. 58. 59. 60. 63 (G. 642. H. 435a). Also for  $\dot{\epsilon}\chi\omega$  (G. 677, 650. H. 437, 43).  $\dot{\alpha}\gamma\omega$  (G. 535. H. 436).

## III. First Perfect Active (-κα).

(For reduplication, see G. 521-26; 95, 1. H. 363-67; 73a. For euphonic changes before -κα, G. 73, 71. H. 447a.)

**G. 682. H. 446.** Form this tense for nos. 1. 10. 15. 18. 20. 25 (G. 95, 1. H. 73a). 30 (G. 647. H. 448b). 31. 33 (G. 647. H. 448b). 41. 43 ( $\pi\lambda\epsilon\nu$ -). 45 ( $\pi\nu\epsilon\nu$ -). 51 (G. 645. H. 448a). 54. 57 (G. 647, 645. H. 448b). 61 (G. 78, 95. H. 55b, 73a). 64 (G. 95. H. 73a).

## IV. Second Perfect Active.

(For the inflection, see G. 481. H. 321.)

**G. 687. H. 450.** Form this tense for nos. 17 (G. 643. H. 451a). 37 (G. 642. H. 451b). 44. 46. 47 (G. 69, 523. H. 49, 365). 63 (G. 642, 95. H. 451b, 73a). By G. 692-93, H. 452 for nos. 5. 14. 16. 28. 29 (G. 643. H. 451a). 32. 56. 65 (G. 95. H. 73a). Also for  $\dot{\alpha}\gamma\omega$ .

## V. Perfect Middle = Passive (-μαι).

(For inflection, see G. 487-90. H. 328, p. 97. For euphonic changes before -μαι, G. 75. H. 53. N.B.  $\sigma$  before  $\mu$  in place of  $\tau$ ,  $\delta$ , or  $\theta$ .)

**G. 698. H. 459-60.** Form this tense for nos. 1. 5. 10. 11. 14. 15 (insert  $\sigma$  by G. 640. H. 461). 16. 17 (G. 645. H. 460). 18. 23 (G. 523. H. 365). 24 ( $\theta\alpha\pi$ -, G. 95, 5. H. 74c). 25 (G. 95. H. 73a). 27. 28. 29. 30 (G. 647. H. 448b). 31. 32. 33 (G. 647. H. 448b). 34. 37 ( $\lambda\epsilon\iota\pi$ -). 41. 42 ( $\acute{\alpha}\rho\omega\rho$ -, G. 529. H. 368). 44. 46. 47 (G. 523. H. 365). 50 (G. 523. H. 365). 51 (G. 645. H. 460). 52. 53. 54.

55. 56. 57 (G. 647, 645. H. 460). 61 (G. 700. H. 463a). 64. 65 (G. 95. H. 73a).

### VI. First Aorist Passive (-θην).

(For euphonic changes before -θην, see G. 71. H. 51.)

**G. 707. H. 468.** Form this tense for nos. 1. 3. 5. 10. 14. 15 (insert σ by G. 640. H. 461). 16. 18. 19. 20. 23 (ζενγ-). 25. 27. 28. 30 (G. 647. H. 469). 31. 33 (G. 647. H. 469). 34. 35 (ληβ-). 37 (λειπ-). 41. 42. 46. 47. 49. 54 (σω-). 55. 56. 57 (G. 647, 645. H. 469). 64. 65. From these stems form the First Future Pass., G. 710. H. 474.

### VII. Second Aorist Passive (-ην).

(For inflection, see G. 482, p. 107. H. 322.)

**G. 712. H. 468, 471.** Form this tense for nos. 17 (φθαρ-). 24. 29 (κλαπ-). 32. 38. 51 (G. 645. σταλ-). 52. 53. 61. The following have also a first aorist: 5. 14. 23. 30. 44. 47. From these stems form the Second Future Pass., G. 715. H. 474.

### VIII. Liquid Future and Aorist.

(For inflection, see G. 482. H. 326.)

**G. 663-64, 672. H. 422, 431.** Form these tenses for nos. 1. 3. 8. 13 (fut. only). 17. 30. 33. 49. 51. 52. 57. 61.

## Consonant Stems in Detail.

## § 61

### Lingual Stems.

**Πέπνισμαι** G. 487; 490, 3. H. 328, p. 97. For fut. of verbs in -ίζω, -ίζομαι, see G. 665, 3. H. 425.

**Drill.** 1. (Fut.) Πείσω. Ἐλεγον ὅτι σώσοι. Ὀνομάσειν ἔφη. Ἐρχεται βιασόμενος. Νομιεῖ. Ἠγεῖται κομιεῖν. Ἦκει ποριῶν. Ὀργιούμαι. Ἐλεγεν ὅτι ψηφιεῖται (or ψηφιοῖτο). Οὐκ ἔφη ἀγωνιεῖσθαι. Τοῖς θεοῖς σπείσω. 2. (Aor.) Τί ἐπόρισας; Ἐσπείσαμεν. Ἴνα μὴ θανμάσῃ. Ἴνα σώσειε. Φράσον μοι. Βούλομαι κομίσαι. Ἀτιμάσῃσι. Οὐκ ἐφενσάμεθα. Μὴ ἐργάσηθε. Ἐφοβούμεθα μὴ ἀγωνίσαιντο. Κατὰ τοὺς νόμους

61—' § 52, n. 2.  
1346. II. 866, 2.

' Aor. subjunct. with μὴ is used in prohibitions. G.

- ψηφίσασθε. 3. (*Perf. and Pluperf. Act.*) Ἠρπάκαμεν. Τεθαν-  
μακέναι. Πειπικότα. Ἠρπάκεσαν. 4. (*Perf. and Pluperf. Mid.*  
10 *and Pass.*) Βεβίασμαι. Ἐψηήφισαι. Εἰργασται. Παρ-εσκευά-  
σμεθα. Ἐψευσμένοι εἰσίν. Εἰργάσθαι. Ὠνόμαστο. 5. (*Aor.*  
*and Fut. Pass.*) Ἐπεισθη. Ἐσώθησαν. Ἴνα μὴ ὀργισθῇσθε.  
Ἴνα ἡσθεῖμεν. Ἀναγκασθῆναι. Κομισθέντες.

- Synopses.* 6. Fut. Act., in synopsis, of πείθω, πορίζω; Fut. Mid. of  
15 βιάζομαι, ἀγωνίζομαι. 7. Aor. Act., in synopsis, of παῖανίζω, ἀθροίζω;  
Aor. Mid. of παρα-σκευάζω, ψεύδομαι. 8. Perf. Act., in synopsis, of  
νομίζω; Perf. Mid. of πείθω. 9. Aor. Pass., in synopsis, of ἡδομαι,  
ὀργίζομαι, θαυμάζω. 10. Fut. Pass., in synopsis, of σφίζω.

## § 62

## Πᾶλιν περὶ Ἀλεξάνδρου.

- Βουλοίμην ἂν τήμερον ὑμῖν ἔτι πλείω περὶ Ἀλεξάνδρου φρά-  
σαι. Τῷ γὰρ πατρί, ἐπεὶ ἐώρᾳ αὐτὸν οὐ μόνον φύσιν, ἔχοντα  
οἷᾱ ἦδη ἔφρασα, ἀλλὰ καὶ ῥαδίως ἀγόμενον ὑπὸ λόγου<sup>1</sup>, ἐδόκει  
βιάσασθαι μὲν μηδέν, πείσαι δὲ πρὸς τὸ δέον<sup>2</sup>. Ἔτι δέ, νομίσας<sup>3</sup>  
5 τὸν βασιλεύοντα χρῆναι<sup>4</sup> παιδεύεσθαι μᾶλλον τῶν ἄλλων,  
Ἀριστοτέλην μετα-πέμπεται, τῶν τότε φιλοσόφων τὸν ἐνδοξό-  
τατον. Ὁ δ' οὐκ ἐψεύσατ' αὐτόν, ἀλλὰ τὸν παῖδα ἐπιστήμονα,  
πολλῶν ἀπ-ειργάσατο, καὶ ὑπὸ τούτου ἐθαυμάσθη καὶ ἐφιλήθη  
οὐχ ἥττον ἢ Φίλιππος. — Πάντων δὲ τῶν βιβλίων τῇ Ἰλιάδι  
10 μάλιστα<sup>5</sup> Ἀλέξανδρος ἤσθη, ὥστ' αὐτὴν ὠνόμαζε τῆς πολεμικῆς  
ἀρετῆς ἐφόδιον<sup>6</sup> καὶ εἶχεν αἰεὶ μεθ' ἑαυτοῦ. — Φιλίππου δὲ τελευτή-  
σαντος Ἀλέξανδρος ὢν τότε ἄμφι τὰ εἰκοσιν ἔτη τὴν βασιλείαν  
παρα-λαμβάνει, ἅμα δὲ ταύτῃ καὶ φθόνον μέγαν καὶ κινδύνους  
πανταχόθεν<sup>7</sup>. Οἱ γὰρ βάρβαροι οἱ ἐγγὺς οἰκοῦντες νομίσαντες<sup>8</sup>  
15 καιρὸν<sup>9</sup> εἶναι περὶ ἐλευθερίας ἀγωνίσασθαι ἄθροισθέντες εἰς πό-  
λεμον παρ-εσκευάσαντο. Διὸ τῶν Μακεδόνων οἱ μὲν στρατηγοὶ  
ἐφοβούντο μὴ ἀναγκασθεῖν ὁ νέος βασιλεὺς τούτους ἑᾶσαι αὐτο-

62—<sup>1</sup> reason.<sup>2</sup> § 56, N.B. 3.<sup>3</sup> having come to the belief, decided(aor.). <sup>4</sup> = χρῆ εἶναι.<sup>5</sup> (ἐφ' ὁδόν) travelling-money, a *vade-mecum*.<sup>6</sup> § 46, sentence 20.

νόμους εἶναι, ὡς' τὴν Μακεδονίαν κακόν τι ἐργασομένους, ὁ δ' Ἀλέξανδρος, ἵν' αὐτοὺς κολάσειεν, ὡς τάχιστα δύναμιν ἤθροισεν ὅτι<sup>9</sup> βελτίστην, ὡς τὴν γῆν δι-αρπάσων<sup>10</sup>. Καὶ οὐκ ἐψεύσθη τῆς 20 ἐλπίδος<sup>11</sup>. Πρὶν γὰρ ἐκείνους ἐτοίμους<sup>12</sup> εἶναι ἀγωνίσασθαι, δι-ηρπάσθη ἡ χώρᾱ αὐτῶν μέχρι<sup>13</sup> τοῦ Ἰστροῦ.

Ἀλλὰ πρὶν ὑμῖν δι-ηγήσασθαι τοὺς Θηβαίους<sup>14</sup>, ὡς ὑπ' Ἀλεξάνδρου ἐκολάσθησαν, δέομαι<sup>15</sup> ὑμῶν παρὰ Δημοσθένους ἀκούσαι Φίλιππον<sup>16</sup>, ὡς πρὸ τοῦ<sup>17</sup> τοῖς Ἑλλησιν ἐχρήσατο. 25 Πολλὰ γὰρ καὶ δεινὰ εἴργαστο αὐτοὺς οὗτος. Διὸ δὴ οὐκ ἐπέ-παυτο Δημοσθένης τοὺς Ἀθηναίους κελεύων τιμωρήσασθαι<sup>18</sup> αὐτόν, ὧδέ πως λέγων. Πολλὰ θαυμάζων ὑμῶν<sup>19</sup>, ὦ ἄνδρες Ἀθη-ναῖοι, οὐδενὸς ἦττον<sup>20</sup> τοῦτο τεθαύμακα, ὅτι οὐπω Φίλιππον κεκο-λάκατε ὦν<sup>21</sup> ὑμᾶς εἴργασται. Πολλὰ μὲν<sup>22</sup> γὰρ ἐψήφισθε ὑμεῖς, 30 οὐδὲν δὲ παρ-εσκεύασθε ποιῆσαι. Ἐκεῖνος δὲ τῶν ὑμετέρων πόλεων τὰς μὲν πέπεικε μεθ' ἑαυτοῦ εἶναι, τὰς δὲ ἀφ-ήρηται, τὰς δὲ δι-ήρπακε. Πρὸς δὲ τούτοις ἐψφυσται<sup>23</sup> πρὸς ὑμᾶς<sup>24</sup>, καὶ τοῖς ὑμετέροις πολεμίοις ἔσπεισται. Πότ' οὖν, ὦ ἄνδρες Ἀθηναῖοι, πότε νομιεῖτε δεῖν τι πράττειν; Μέχρι τοῦ<sup>25</sup> ψηφιεῖσθε μὲν 35 ἀγωνίσασθαι, ἀγωνιεῖσθε δ' οὐ; — Τοιαῦτα πολλάκις λέγοντος Δημοσθένους, ὅμως οἱ Ἀθηναῖοι, οὐ πεπεισμένοι, δι-ήγον<sup>26</sup>, ψηφι-ζόμενοι, ἕως<sup>27</sup> τῇ ἐν Χαιρωνείᾳ μάχῃ ἡττηθέντες τὰ Φιλίππου δοκοῦντα ἐβιάσθησαν ποιεῖν.

## Labial and Palatal Stems.

## § 63

## Future and Aorist, Active and Middle.

1. Ἄγω, ἄρχω, πέμπω, τάττω—synopsis of the fut. act. and middle.
2. Ἄρχω, γράφω, δείκνυμι, πράττω, ἀλλάττω—synopsis of the aor. act. and middle.
3. (*Fut. optat.*) He made proclamation that he

62—<sup>1</sup> § 24, n. 7. <sup>9</sup> ὅτι c. superlat. = ὡς c. superlat., § 46, II c. <sup>10</sup> § 52, n. 2. <sup>11</sup> not deceived in his hope. <sup>12</sup> § 58, n. 3. <sup>13</sup> R. 3, g 3. <sup>14</sup> in you.

<sup>15</sup> less than nothing = more than anything = μάλιστα, which might have stood here. <sup>16</sup> (= τοῦτων ἡ) for what, genit. of cause. G. 1126. H. 745.

<sup>17</sup> while. "For while you have passed many decrees—." <sup>18</sup> has been false to you. <sup>19</sup> = μέχρι τίνος till when, quo-usque.

- § 63 would send, that we would lead, that ye would flee (mid.),  
 5 that they would receive. 4. (*Aor. subjunct.*) Let us not<sup>1</sup> conceal the truth<sup>2</sup>. Do not<sup>1</sup> do that. He will flee (mid.), that they may not<sup>1</sup> pursue, injure, cut, slay, bury him,—that we may not<sup>1</sup> pursue, injure, cut, slay, bury him. Whoever<sup>3</sup> prays will receive. Whoever<sup>3</sup> receives will pray. 5. (*Aor. optat.*)  
 10 Oh that they may not<sup>1</sup> conceal the truth! Oh that you may not<sup>1</sup> do that! He hid himself, that they might not<sup>1</sup> pursue, injure, cut, slay, bury him,—that ye might not<sup>1</sup> pursue, etc. Whoever<sup>3</sup> prayed used-to-receive. Whoever<sup>3</sup> received used-to-pray. 6. (*Aor. imperat.*) Write. Pursue. Confute. Throw.  
 15 Pray. Guard-yourself (mid.). Receive. (*Plur.*) Write. Cut. Dig. Pray. Receive. 7. (*Aor. infin.*) I bid you send, act, write, pursue, receive, pray, not<sup>1</sup> to steal. 8. (*Aor. partic.*) The man<sup>4</sup> who has ruled. He who has stolen. Of him who has dug. To him who has written. Those who have prayed.  
 20 To those who have guarded themselves (mid.).

9. Οὕτω χρῶ τοῖς ἑτέροις<sup>1</sup>, ὥς ἂν εὖξαι αὐτοὺς χρῆσθαι σεαυτῷ. 10. Οἱ Λακεδαιμόνιοι ἀν-ορύξαντες<sup>2</sup> τὸν Ὀρέστου τάφον<sup>3</sup>, τὸν ἐν Τεγῇ καὶ τὰ ὀστέα<sup>4</sup> συλ-λέξαντες<sup>5</sup>, ἔθαψαν ἐν τῇ Σπάρτῃ. 11. Οἰδίποδος λύσαντος τὸ αἰνιγμα<sup>6</sup>, ἡ Σφίγξ ἔρριψεν  
 25 ἑαυτὴν ἀπὸ τῆς ἀκροπόλεως<sup>7</sup>. Οἰδίπους δ' ἤρξε τῶν Θηβαίων. 12. Κατὰ τοὺς τῶν Ἀθηναίων νόμους αἰτίμοι ἦσαν οἵτινες τοὺς γονεῶς<sup>8</sup>, μὴ θρέψειαν. 13. Ἐάν τε ἄφθονα χρήματα συλ-λεξώμεθα, ἐάν τε τὰ ἀναγκαῖα κτησώμεθα<sup>9</sup>, τὸν θάνατον οὐ φευξόμεθα, τὰ δὲ χρήματα ἄλλοις κατα-λείψομεν<sup>10</sup>. 14. Εἰ Φίλιππος  
 30 τῶν ἐγγύς οἰκούντων τινας κατα-στρέφαιτο, Ἀλέξανδρος ἔτι παῖς ὢν τοῦτ' ἀκούων οὐχ ἤδετο, ἀλλὰ πρὸς τοὺς περὶ αὐτὸν ἔλεγεν· Ἐμοὶ ὁ πατὴρ οὐδὲν ἀπο-λείψει. Τῶν δὲ παιδῶν λεγόντων· Σοὶ ταῦτα κτᾶται, Τί δὲ κέρδος<sup>11</sup>, ἔφη, ἐὰν ἔχω μὲν πολλά, πράξω δὲ μηδέν;

63—<sup>1</sup> μή.<sup>2</sup> In three ways, by § 55. sentence 12. Use aor. participle.<sup>3</sup> R. 11.<sup>4</sup> ἀν-ορύττω I dig up.<sup>5</sup> bones.

## Perf. and Pluperf. Act., First and Second.

§ 64

(For formation, see above § 60 III-IV, with references.)

## 1. Διάλογος

Πολυφύμου καὶ ἄλλων Κυκλώπων.<sup>17</sup>

Τίς σε βέβλαφε, ὦ Πολύφημε; Τὴν γὰρ φωνήν σου ἀκούσαντες τῆς νυκτός<sup>1</sup> λελοίπαμεν τὰ ὄρη<sup>2</sup>, βοηθήσונτές<sup>3</sup> σοι.

᾽Ὡ ἀδελφοί, οἷα<sup>4</sup> πέπρωγα. Οὐτίς<sup>5</sup> γὰρ βέβλαφε.

Ἄλλὰ οὐδενός<sup>6</sup> σέ βεβλαφότος, τίς τὰ πρόβατα κέκλοφε;  
Ἡ μάτην<sup>7</sup>, συν-ῆχας ἡμᾶς, καὶ καθεύδων<sup>8</sup>, ἐβόᾳς<sup>9</sup>; 5

Ἄλλ' ὦ φίλοι, οὐπω μανθάνετε<sup>10</sup>. Οὐτίς γὰρ μοι τὸν ὀφθαλμὸν ἐκ-κέκοφε.

Ἀληθῇ λέγεις, ὠδελφε', οὐδένα τῶν ἀνθρώπων σοι τὸν ὀφθαλμὸν ἐξ-ορωρυχέαι· ἀδύνατον γάρ. Διὸ δὴ εἰκός ἐστι Δία νόσον<sup>11</sup>, σοι πεπομφέαι, σέ δὲ μαίνεσθαι.<sup>12</sup> 10

Ἄλλ' ὦ πονηροί, ἀληθῇ ταῦτα λέγω<sup>13</sup>. Ξένος γὰρ τις, ὦ τοῦνομα Οὐτίς ἐστι, τοῦτό με πεποίηκε τὸ κακόν.

(Πρὸς ἀλλήλους) Ἡ μαίνεται οὗτος ἢ καθεύδων λέγει. (Πρὸς Πόλυφημον) Ποῦ ἄρ' οὗτος ὁ ἄνθρωπος; Ἀδύνατον γὰρ αὐτὸν πεφευγέαι. 15

Ἀδύνατον μέντοι<sup>14</sup>, νή<sup>15</sup>, Δία· πεφύλαχα γὰρ τὴν θύραν. Ἄλλ' ἐνταῦθά που ἐν τῷ ἄντρῳ κέκρυφεν ἑαυτόν τε καὶ τοὺς συν-όντας. Ἐκ-κεκοφότες γὰρ μοι τὸν ὀφθαλμὸν ἢ πρὸς γῆν ἐρρίψασι<sup>16</sup> ἑαυτοὺς ἢ εἰς<sup>17</sup> τὰ πρόβατα· ταῦτα γὰρ μοι ἄφθονα. Ἄλλὰ γὰρ<sup>18</sup> πᾶν ποιῶν<sup>19</sup> οὐπω κατ-εἴληφα τοὺς κακοὺς.— 20

Τοιαῦτα Πόλυφημος τοῖς ἄλλοις Κύκλωψι δι-ελέγετο. Ὀδυσσεὺς γάρ, ὡς γέγραφε<sup>20</sup> Ὅμηρος, ὑπὸ τοῦ γίγαντος<sup>21</sup>, τούτου κατακλεισθεῖς<sup>22</sup>, εἰς τὸ ἄντρον, τὸ ἑαυτοῦ ὄνομα ἠλλάχει, καὶ ἐπειδὴ οἶνφ τὸν νοῦν ἐκεκλόφει τὸν ἐκείνου, οἱ συν-όντες παντὶ σθένει<sup>23</sup>,

64—<sup>1</sup> in the night. G. 1136. H. 759. <sup>2</sup> § 52, 2. <sup>3</sup> Exclamatory: the way I—! <sup>4</sup> Understood by his hearers as οὐ τις (= οὐδεὶς). <sup>5</sup> since no one has—. <sup>6</sup> do ye understand. <sup>7</sup> = ὦ ἀδελφε, with irregular (recessive) accent. <sup>8</sup> what I tell you is true. <sup>9</sup> among. <sup>10</sup> § 39, n. 6. <sup>11</sup> do what I may.

25 μοχλὸν μέγαν ἐστρόφεσαν εἰς τὸν ὀφθαλμόν. Διὰ δὲ ταῦτα τοὺς ἄλλους Κύκλωπας Πολύφημος συν-ήχει.

2. Form the perf. act. inf. and partic. of ἀλλάττω, βλάπτω, γράφω, δεικνύμι, κηρύττω, κλέπτω, κόπτω, κρίπτω, λείπω, πέμπω, στρέφω, τάττω, τρέπω, φυλάττω.

## § 65

## Perf. and Pluperf. Mid. (= Pass.).

(For formation, see above § 60 V, with references.)

1. (Περὶ Ἀλεξάνδρου καὶ τῶν Θηβαίων.) Φίλιππος οὖν τῆς Ἑλλάδος τὴν πλείστην κατ-έστραπτο, ὡς ἐν τῇ δευτέρᾳ καὶ ἐξηκοστῇ παραγραφῇ γέγραπται. Ἀπο-χωρήσαντος δ' αὐτοῦ, ἐν τῇ Θηβαίων ἀκροπόλει, ἥ Καδμεῖα ἐκαλεῖτο, κατ-ελέλειπτο  
5 Μακεδόνων φυλακή. Ἐπειδὴ δὲ μετὰ τὸν τοῦ πατρὸς θάνατον Ἀλέξανδρος παρ-έδεκτο τὴν ἀρχὴν καὶ ἐπὶ τοὺς Θρᾶκας ἦν τετραμμένος<sup>1</sup>, ἐνταῦθα<sup>2</sup> δὴ<sup>3</sup> οἱ Θηβαῖοι ὥς<sup>4</sup> τούτου ἀπ-ηλλαγμένοι παρ-εσκευάσαντο<sup>5</sup> ὅπως<sup>6</sup> πάλιν αἰρήσουσι<sup>7</sup> τὴν ἀκρόπολιν. Οὐ γὰρ πολλοῦ χρόνου<sup>8</sup> ἀφ-ἴκτο παρ' ἐκείνου ἀγγελία<sup>9</sup>. Ἐλεγον  
10 οὖν τοιαδε· Διὰ τί τὴν φρουρὰν ταύτην ἐῴμεν<sup>10</sup>, ἐνταῦθα τε-θράφθαι<sup>11</sup>; εἰς ἡμᾶς ἄκουτας<sup>12</sup>, εἰσηγμένοι εἰσίν, ἡμεῖς δὲ τρεῖς ἐνιαυτοὺς τεταράγμεθ'<sup>13</sup>, ὑπ' αὐτῶν. Ἀλλ' ἔσφακται<sup>14</sup>, ὡς εἰκός, Ἀλέξανδρος· ὑπὸ τούτων οὖν μηκέτι ἐκ-πεπληγμένοι ὦμεν. Ἀλλ' ἐρρίφθων ἐκ τῆς πόλεως.

15 2. Form the perf. and pluperf. indic. pass. of ἄγω, ἀλλάττω, ἐλέγχω, πράττω, τάττω;—the perf. pass. inf. and partic. of πλήττω, τρέπω, φυλάττω, ξεύνυμι.

## § 66

## Aor. and Fut. Pass., First and Second.

(For formation, see above § 60 VI–VII, with references.)

1. (Τὰ λοιπὰ περὶ τῶν Θηβαίων.) Ὑπὸ τῶν τοιαῦτα λεγόντων πεισθέντες οἱ Θηβαῖοι ἐπὶ τοὺς Μακεδόνας τοὺς ἐν τῇ ἀκρο-

65—<sup>1</sup> τρέπομαι *I betake myself, turn my attention.*

*length.*

<sup>2</sup> § 24, n. 7.

<sup>4</sup> *prepared themselves to seize.*

gen. of the time *within which* after a negative.

<sup>3</sup> *then indeed, or at*

*in a long time;*

πόλει ταχθέντας ἤχθησαν, εἰς δὲ τοὺς ἄλλους Ἑλληνας πρέσβεις § 66  
 ἐπέμφθησαν δεόμενοι αὐτῶν παρ-εἶναι ὅτι τάχιστα ὡς<sup>1</sup> ἤδη ποτὲ<sup>2</sup>  
 τῶν πολεμίων ἀπ-αλλαγσόμενοι. Ἄλλ' οὐδὲν ἐπράχθη ὧν ἐπ-  
 εχειρήσαν<sup>3</sup>. Τῶν μὲν γὰρ Ἑλλήνων οἱ πλείστοι, φοβούμενοι  
 μὴ<sup>4</sup> τῶν Θηβαίων νικησάντων πάλιν ἀρχθεῖεν ὑπ' αὐτῶν ὥσπερ  
 ἐπὶ<sup>5</sup> Ἐπαμεινώνδου, οὐκ ἐβόηθον<sup>6</sup>, ἡ δὲ Μακεδόνων φρουρὰ  
 ἰσχυροτέρᾳ<sup>7</sup> ἦν ἢ ὥστ'<sup>8</sup> εἰς φυγὴν τραπήναι. Ἐν ᾧ<sup>9</sup> δὲ τούτους  
 ἐπολιόρκουν, ἐξ-επλάγησαν ἀκούσαντες Ἀλέξανδρον πάλιν ἐν τῇ<sup>10</sup>  
 Ἑλλάδι ὄντα. Οὗτος γάρ, τῶν βαρβάρων εἰς φυγὴν τραπέντων,  
 ἐπειδὴ ἤκουσεν ὡς πάντ' ἐν Θήβαις ταραχθεῖη καὶ ἐν ὀλίγῳ<sup>11</sup> ἡ  
 φυλακὴ κατα-κοπήσοιτο, εὐθύς συλ-λεγείσης τῆς δυνάμεως ἀπά-  
 σης εἰς Βοιωτίαν ἀφ-ῖκτο. Τῇ δ' ὑστεραίᾳ<sup>12</sup> πρὸς τῷ τείχει<sup>13</sup> τῶν  
 Θηβαίων ἐτάχθη μὲν πᾶσα ἡ στρατιὰ, οὐ μέντοι προσ-ήχθη, εἰ<sup>14</sup>  
 πως<sup>15</sup> πρίν τι βλαβῆναι οἱ ἐν-οικοῦντες ἀλλὰ νῦν γε<sup>16</sup> πεισθεῖεν  
 συν-αλλαγῆναι. Οἱ δ' οὐκ ἤθελον σπείσασθαι<sup>17</sup>, ἀλλὰ (πᾶν  
 τούναντίον<sup>18</sup>) ἐκνήχθη<sup>19</sup> τοὺς τὴν Ἑλλάδα βουλομένους συν-  
 ελευθεροῦν<sup>20</sup> τάττεσθαι μετ' αὐτῶν. Ἐπὶ δὲ τούτῳ ὀργισθέντος<sup>21</sup>  
 Ἀλεξάνδρου, ἡ μὲν πόλις δι-ηρπάσθη, τῶν δ' ἐν-οικοῦντων πλεί-  
 ους ἡ ἑξακισχίλιοι κατ-εκόπησαν, τρισμῦριοι δ' ἐδουλώθησαν,  
 τῶν δ' οἰκίων οὐδεμία ἐλείφθη πλὴν τῆς τοῦ Πινδάρου τοῦ πα-  
 λαιοῦ ποιητοῦ.

2. What was your teacher just<sup>22</sup> telling you? He related<sup>23</sup>,  
 how, envoys having been sent to the other Greek states, the<sup>24</sup>  
 Thebans were led<sup>25</sup> against the garrison of Macedonians, but  
 how they were terrified<sup>26</sup> at hearing of Alexander's being still  
 alive<sup>27</sup>,—how (though<sup>28</sup> the whole army was drawn-up before  
 their wall) they were not reconciled<sup>29</sup>, but preferred<sup>30</sup> rather<sup>31</sup>.

66—<sup>1</sup> on the ground that—. § 24, n. 7. <sup>2</sup> ἤδη ποτέ now at length. <sup>3</sup> § 58.  
<sup>4</sup> Imperf. c. neg. often translated *would not*— or *could not*—. <sup>5</sup> too strong to  
be—. With comparat. followed by ἢ ὥστε c. inf. cf. same foll. by *quam ut*  
c. subjunct. in Latin. <sup>6</sup> ἐν ᾧ while. Cf. ἐν τούτῳ meanwhile. <sup>7</sup> in a short  
time. <sup>8</sup> Sc. ἡμέρᾳ. <sup>9</sup> εἰ πως (ἐάν πως) in case—. <sup>10</sup> ἀλλὰ νῦν γε yet now at  
least (if not before). <sup>11</sup> quite the reverse. <sup>12</sup> The subject is the rest of the  
sentence. <sup>13</sup> συν- = help to—. <sup>14</sup> Aor. opt. <sup>15</sup> N.B. ἐπλήγην, but ἐξ-επλήγην.  
Use aor. opt. <sup>16</sup> Aor. partic. with or without καίπερ. <sup>17</sup> Imperf. indicative.



30 to be cut-down than to be enslaved.—3. Synopsis of the aor. and fut. pass. of γράφω, διώκω, θάπτω, λείπω.

## § 67

## Second Aor. Act. and Middle.

(For formation, see above § 60 iI, with references.)

N.B. POTENTIAL OPTAT. AND INDIC. always take ἄν, and, if a negative, οὐ.

{	ἔλθοιμι ἄν <i>I should go</i>	{	οὐδεὶς ἄν εἴποι ὅτι <i>no one would say—</i>
	ἦλθον ἄν <i>I should have gone</i>		οὐδεὶς ἄν εἶπεν ὅτι <i>no one w'd have said—</i>
{	τίς ἄν τοῦτο νομίσειε; <i>who could believe that?</i>	{	τίς οὐκ ἄν τοῦτ' ἐνόμισε; <i>who would not have believed that?</i>

The optat. is used when the potentiality lies yet in the future, the *past tenses* of the indic. when it belongs to the past. G. 1327 ff., 1335 ff. H. 872, 903 (895, and note).

1. (Παρασκευῇ, ἐπὶ τοὺς Πέρσας.) Ἐν ἀρχῇ τοῦ περὶ Ἀλεξάνδρου λόγου, ὃ φίλοι, ὑπ-εσχόμεν δι-ηγῆσασθαι ὑμῖν ὡς ἐκεῖνος εἰς τὴν Ἀσίαν ἐμ-βαλὼν<sup>1</sup> κατ-έσχεν. Φίλιππος μὲν οὖν εἰ μὴ ἀπ-έθανεν, Ἕλληνας ἄν ἤγαγεν εἰς τὴν Ἀσίαν, ὥσπερ Ξέρξης<sup>2</sup> ἔτεσι πεντήκοντα καὶ ἑκατὸν πρότερον εἰς τὴν Εὐρώπην εἰσ-έβαλε<sup>3</sup>. Φιλότιμος γὰρ ἦν ὁ ἀνὴρ, εἴ τις καὶ ἄλλος<sup>4</sup>, καὶ νικησῶς τὴν ἐν Χαιρωνείᾳ μάχην ἡγεμὼν ἐγένετο πάσης τῆς Ἑλλάδος, ὡς παρὰ<sup>5</sup> πάντων ὁμολογήθη<sup>6</sup>. Ἐν ᾧ δὲ παρ-εσκευάζετο διαβαίνειν<sup>7</sup>, πρόφασιν<sup>8</sup> ποιούμενος ὡς<sup>9</sup> βουλόμενος δίκην<sup>10</sup> λαβεῖν<sup>11</sup> παρὰ Περσῶν, ἀπ-ώλετο ὑπὸ τινος ἐχθροῦ, ὃς οὐ τυχὼν παρ' αὐτοῦ δίκης ἐπὶ τὴν τοιαύτην ἐτράπετο τῆμωριᾶν<sup>12</sup>. Οὐ<sup>13</sup> μέντοι ἄδिका<sup>14</sup> φαίνεται παθεῖν<sup>15</sup> Φίλιππος. Ἡμαρτε γὰρ τὰ μέγιστα, ὃς γε, ἀπὸ τῆς Πελοποννήσου μέχρι τοῦ Βυζαντίου κατα-δραμὼν καὶ τεμὼν πᾶσαν τὴν γῆν, δύο καὶ τριάκοντα πόλεις ἐν τῇ Χαλκιδικῇ (ἵνα μὴ<sup>16</sup> ἄλλως εἴπω<sup>17</sup>) εἶλε καὶ ἠφάνισεν.

67—<sup>1</sup> Partic. + finite verb = two finite verbs in English; *invaded and—*.

<sup>2</sup> § 57, n. 3.

<sup>3</sup> παρὰ c. ὁμολογεῖσθαι freq. (= ὑπό).

<sup>4</sup> § 66, n. 1.

<sup>5</sup> to get

satisfaction.

<sup>6</sup> Note the separation, by means of a verb, of the art. and adject. from their subst.,—a freq. order in Greek.

<sup>7</sup> to have suffered no un-

just (penalty). <sup>8</sup> not to speak of—.

Ἀπο-θανὼν δ' οὖν Ἀλεξάνδρῳ βασιλείᾳ μεγάλην μὲν κατ- § 67  
 ἔλιπε, τεταραγμένην δέ. Ἦρε γὰρ οὗτος Θρᾷκας τε καὶ Ἑλλη-  
 νας ἐπι-θῦμουντας, τὴν δουλείᾳ φυγεῖν, ὥσπερ ἤδη, ὦ φίλοι,  
 ἐμάθετε· καὶ οὐκ<sup>10</sup> ἔλαθεν<sup>10</sup> ἑαυτὸν<sup>10</sup> ἐν μεγάλοις ἂν<sup>10</sup> κινδύνοις.  
 Ὡστε τὴν ἀρχὴν παρα-λαβὼν, εἰ μὴ εὐθὺς δύναμιν λαβὼν μεγά- 20  
 λην ἀφ-ἔκετ' εἰς τὴν Ἑλλάδα πρὶν τούτους<sup>11</sup> συν-ελθεῖν, ταχέως  
 ἂν ἔμαθεν ὅτι ῥᾶον<sup>10</sup> ἀπο-βαλεῖν ἢ κτήσασθαι,· Νῦν<sup>12</sup> δ' αἰσθό-  
 μενοι αὐτὸν ἤδη παρ-όντα ἐξ-επλάγησαν ἐπὶ τῷ τάχει, τοῦ ἀν-  
 δρός. Συλ-λεγέντες οὖν εἰς Κόρινθον καὶ ψηφισάμενοι (ὥς δὴ<sup>13</sup>  
 ἐλεύθεροι καὶ οὐ δούλοι) ἐπὶ Πέρσᾳ στρατεῦεσθαι, ἐκείνον ἡγεμόν<sup>25</sup>  
 εἶλοντο ἀντὶ τοῦ πατρός. Φιλότιμος γὰρ ὢν καὶ οὗτος ἐβούλετο  
 τραπέσθαι ἐπὶ τὴν τιμωρίαν τῶν Περσῶν. Ἀλλ' οὐδ' ὥς<sup>14</sup> ἐγέ-  
 νετ'<sup>15</sup> αὐτῷ σχολή<sup>15</sup> ἐμ-βαλεῖν εἰς τὴν Ἀσίαν, πρὶν τοὺς Θρᾷκας  
 κατ-εστρέψατο καὶ Θήβας ἡφάνισεν ἑλὼν<sup>1</sup>, ὥς ἐν τῇ πρόσθεν  
 παραγραφῇ δεδήλωται. Ἐνθα δὴ<sup>16</sup> ἰδὼν ἡσυχίαν, γενομένην 30  
 κατὰ τὴν Ἑλλάδα πρόθυμος ἐγένετο στρατηγὸν τινα κατα-λιπὼν,  
 δς<sup>17</sup> τὴν βασιλείαν ἄρξει, ἀγαγεῖν εἰς τὴν Ἀσίαν.

2. (*Aor. optat.*) Now, let me see<sup>18</sup>; what did I learn to-  
 day? The teacher related to us how Philip committed the  
 greatest crimes,—took<sup>1</sup> and destroyed many cities,—met a not<sup>35</sup>  
 unmerited death, having perished at the hands of a personal-  
 enemy,—how he left everything<sup>19</sup> in confusion. 3. (*Aor. inf.*)  
 In-addition to this, he said<sup>20</sup> that Alexander succeeded to the  
 government,—took a great force,—arrived in Greece as soon  
 as possible;—that the Greeks assembled<sup>1</sup> and chose him lead- 40  
 er;—that he subjugated the Thracians,—took<sup>1</sup> and destroyed  
 Thebes,—saw quiet had been established,—became eager to  
 march into Asia.

67—<sup>9</sup> § 17, n. 6.

<sup>10</sup> he did not escape himself being— = he was not un-  
 aware that he was—.

<sup>11</sup> i. e. the Greeks. <sup>12</sup> νῦν δέ but as it was, or is;  
 often introduces the facts after a hypothesis contrary to fact. <sup>13</sup> δὴ often  
 ironical.

<sup>14</sup> οὐδ' ὥς not even thus, not even in these circumstances. Note the  
 accent. G. 138, 3. H. 284. <sup>15</sup> did he get leisure. <sup>16</sup> Cf. ἐνταῦθα δὴ, § 65,  
 n. 2. <sup>17</sup> § 58, n. 9. <sup>18</sup> φέρ' ἴδω G. 1344–45. H. 866, 1. <sup>19</sup> πάντα. <sup>20</sup> ἐφη.

## § 68

## Liquid Stems.

(For the fut. and aor. act., see § 60 VIII, with references. The other tenses will be found under their proper sections in § 60.)

1. (Περὶ τῶν Περσικῶν.) Τήμερον, ὦ φίλοι, βούλομαι ὑμῖν  
σημῆναι πρῶτον μὲν δι' ἣν αἰτίαν πόλεμος Πέρσαις ἐγένετο' πρὸς  
'Αθηναίους, ἔπειτα δὲ τίνα τρόπον ἔσφηλαν αὐτοὺς οἱ θεοί. Οἱ  
γὰρ "Ελληνες οἱ ἐν Ἰωνίᾳ οἰκοῦντες, πολλὰ ἔτη ὑπο-μείναντες,  
5 τὴν ὑπὸ τῶν βαρβάρων δουλείᾳ, ἐβουλεύοντο ὅπως ἐλευθερίᾳ  
ἀπο-λαβόντες ἀμυνοῦνται, δεομένοις δ' αὐτοῖς βοθηίας 'Αθηναῖοι  
ναῦς ἔστειλαν εἰκοσιν. Ἐπειδὴ δὲ οὗτοι ἀφ-έκοντο καὶ οἱ ἄλλοι  
σύμμαχοι παρ-ῆσαν, ἔκριναν δεῖν Σάρδεις δια-φθεῖραι ἐλόντας,  
ὧν τὴν ἀκρόπολιν ἀνὴρ Πέρσης Ἀρταφέρνης κατ-εῖχε, δύναμιν  
10 ἔχων οὐκ ὀλίγην. Αὐτὴν μὲν οὖν τὴν πόλιν δι-έφθειραν κατα-  
καύσαντες,<sup>1</sup> ἡ δὲ Περσῶν φρουρὰ ἡ ἐν ἀκροπόλει ἄριστ' ἡμύνα-  
το, ὥστε σφαλέντες τῆς ἐλπίδος<sup>2</sup> ἐξ-έκλιναν οἱ "Ελληνες καὶ  
ἔφυγον.

Βασιλεὺς δὲ Δᾶρειος ἐπειδὴ ἠγγέλθη ὅτι δια-φθείρειαν' Σάρ-  
15 δεις 'Αθηναῖοι καὶ Ἴωνες, λέγεται χαλεπῆναι, ὡς εἰκός, καὶ τὸ  
τόξον τείνας εἰς τὸν οὐρανὸν τόξευμα,<sup>3</sup> βαλεῖν εὐχόμενος Διὶ  
ἐξ-εῖναι ἐαυτῷ τιμωρήσασθαι τοὺς 'Αθηναίους. (Τοὺς γὰρ Ἴω-  
νας<sup>4</sup> ἐγίγνωσκειν ὅτι οὐχ ὑπο-μενοῦσιν<sup>5</sup> ἐαυτόν, ἀλλὰ δειλοί,<sup>6</sup> ὄντες  
φανοῦνται<sup>7</sup> καὶ ἐκ-κλινούσι<sup>8</sup>.) Πρὶν δ' ἐμ-βαλεῖν εἰς τὴν Εὐρώ-  
20 πην ἀγγέλους λέγεται ἀπο-στεῖλαι σηματοῦντας ὅτι δεῖ γῆν τε  
καὶ ὕδωρ,<sup>9</sup> ἐαυτῷ πέμψαι (τοῦτο γὰρ σημεῖον ἦν τοῦ ὑπ-ακούειν<sup>10</sup>).  
Οἱ δ' 'Αθηναῖοι ἀπ-ἐκρίναντο μὲν οὐδέν, τοὺς δ' ἀγγέλους ἀπ-  
έκτειναν· τοὺς μὲν γὰρ αὐτῶν εἰς τὸ βάραθρον<sup>11</sup> ἐμ-βαλόντες,  
τοὺς δὲ εἰς φρέαρ<sup>12</sup>, ἐκέλευον γῆν τε καὶ ὕδωρ ἐκ τούτων φέρειν  
25 παρὰ βασιλέᾳ. Ἐνταῦθα δὴ ἔτι μᾶλλον Δᾶρειος ἐχαλέπηνε·

68—<sup>1</sup> a war arose to the Persians against the Greeks = arose between the Persians and— <sup>2</sup> most bravely. <sup>3</sup> Cf. ἐπίσθη τῆς ἐλπίδος, § 62, line 20.

<sup>4</sup> Or indicative. <sup>5</sup> § 58, n. 3 (prolepsis). <sup>6</sup> Or optat. Form it. <sup>7</sup> the pit; at Athens one into which criminals were thrown. <sup>8</sup> τὸ φρέαρ, φρέατος well.

καὶ νομίζων Ἀθηναίους οὐκ ἀμυνεῖσθαι, εἰ ἅπαξ<sup>9</sup> φανεῖται, πολ- § 68  
λὴν δύναμιν ἀπ-έστειλε πεζὴν τε καὶ ναυτικὴν, ἄρχοντα δὲ  
Μαρδόνιον.

Ἀλλὰ τὸν Ἄθω περι-πλέονσιν αὐτοῖς Βορέας ἄνεμος ἐπ-έπεσε  
μέγας καὶ ἄπορος, καὶ τῶν μὲν νεῶν ὡς τριακόσαι δι-εφθάρησαν, 30  
τῶν δ' ἀνθρώπων ὑπὲρ δύο μῦριάδας. Μαρδονίῳ δὲ καὶ τῷ πεζῷ  
στρατεύματι στρατοπεδενομένῳ, ἐν Μακεδονίᾳ οἱ Θράκες ἐπι-  
πεσόντες λέγονται πολλοὺς αὐτῶν ἀποκτείνειν, αὐτὸς δὲ Μαρδό-  
νιος πολλὰ τραύματα, λαβὼν ἐξ-έφυγε, τὴν πατρίδα (ὡς ἑαυτῷ  
ἐδόκει) κατ-αισχύνας. Οὕτω μὲν οὖν τὴν τούτων πράξιν, σφή- 35  
λαντες οἱ θεοὶ ἀπ-έφηναν αὐτοὺς ἀδικούντας. Ὡς δὲ τὸ δεύτε-  
ρον καὶ τὸ τρίτον οἱ Πέρσαι τὴν πατρίδα κατ-ῆσχυναν, τοῦτο εἰς  
αὐθις<sup>10</sup> ἀνα-βαλῶ.

2. Now then<sup>11</sup>, my friend, answer<sup>12</sup> me this<sup>13</sup>: What did I  
to-day make-known to you?—You said<sup>14</sup>, that the Greeks in 40  
Ionia endured<sup>15</sup> slavery many years,—avenged-themselves,—  
destroyed Sardis<sup>16</sup>, but did not take the acropolis;—that on  
this being announced<sup>17</sup> Darius became-angry,—despatched  
messengers, and after that an army;—that the gods defeated  
his enterprise.—3. Would you, my boys, after enduring sla- 45  
very many years, have avenged-yourselves<sup>18</sup>? And do you  
promise<sup>19</sup>, as the Athenians [did], on becoming men<sup>20</sup> and re-  
ceiving arms, that you will not disgrace them, but will show-  
yourselves to be<sup>21</sup> brave and remain wherever<sup>22</sup> the state<sup>23</sup>,  
may post<sup>24</sup>, you?

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68—<sup>9</sup> G. 372. H. 288.<sup>10</sup> εἰς αὐθις for another time.<sup>11</sup> § 45, n. 1.<sup>12</sup> Distinguish ἀπό-κρίναι aor. imperat. mid. from ἀπο-κρίναι aor. inf. act. G. 485 end. H. 390.<sup>13</sup> τόδε, not τοῦτο, if referring to something that is to follow.<sup>14</sup> Write both indic. and optat. throughout.<sup>15</sup> R. 6.<sup>16</sup> Genit.

absolute.

<sup>17</sup> § 67.<sup>18</sup> ἄνδρες γενόμενοι.<sup>19</sup> ὄντες.<sup>20</sup> οὗ ἂν c. subjunct.

## § 69

## Peculiarities in Augment and Reduplication.

G. 522, 524-25, 529, 535, 537-38, 544.

H. 366, 365a, b, 368, 436, 359, 369, 361.

N.B. From this point on the principal parts of all verbs used should be learned and recited. See the Verb-List.

1. By the above sections of the grammar, in the order given, explain and translate the following forms: εἵληφα, εἵλημμαι, δι-εἵλεγμαi (δι-ελέχθην), συν-εἵλεγμαi, εἶρηκα; ἔγνωκα; μέμνημαι, κέκτημαι; ἐλήλυκα, ἐλήλαμαι, ἀκήκοα; ἤγαγον; εἶων, εἶχον, εἰπόμεν, ἐργαζόμεν, εἶδον, εἶλον; 5 ἑώρακα; ἐκαθεζόμεν, ἐκάθευδον, ἠνειχόμεν.

2. (Περὶ Διογένης.) Πολλὰ δι-ειλέγεσθαι, ὦ μαθηταί, ἀλλ' οὐπω δοκῶ μοι εἰρηκέναι ὑμῖν Ἀλέξανδρον ὥς Διογένης ποτὲ δι-ελέχθη ἐν Κορίνθῳ. Ἡ παρ' ἄλλου τινὸς ἤδη ἀκηκόατε;— Εἰκός γ' ἡμᾶς ἀκηκοέναι, ὦ διδάσκαλε, ἀλλ' αἰσχυρόμεσθ' ὁμολο-  
 10 γοῦντες, οὐ μεμνήσθαι τοῦ λόγου.—Ἀκούετε δὴ μάλα καλοῦ λόγου. Ἀλέξανδρος γάρ, εἰ μέμνησθε, ἐπειδὴ τάχιστα τὴν ἀρχὴν παρ-εἰλήφει, λαβὼν τοὺς ἤδη συν-ειλεγμένους περὶ αὐτὸν στρατιώτας, ἐπὶ τοὺς ἐναντίους ἤγαγεν Ἕλληνας τε καὶ βαρβάρους, καὶ ἐνέκησε. Ἐγνωκὼς οὖν ὅτι τούτων τοὺς μὲν κατ-εργα-  
 15 σμένος εἶη, τοὺς δὲ ἐξ-εληλάκοι, ἐκ τῶν οἰκιῶν (ᾧστε μηκέτι αὐτῷ πράγματα παρ-έχειν), κεκτημένος δὲ τοσαύτην δύναμιν, ὅσῃ οὐδεὶς ἄλλος τῶν ἀνθρώπων, ἀφ-έκετ' εἰς Κόρινθον ὥς ἡγεμὼν κηρυχθηςόμενος πάντων τῶν Ἑλλήνων. Πολλῶν οὖν προσ-ελθόντων καὶ συν-ηδομένων αὐτῷ, ἤλπιζε καὶ τὸν φιλόσοφον  
 20 Διογένη ταῦτ' ποιήσειν. Ὁ δέ, ἐπεὶ οὐδὲν αὐτῷ ἔμελεν, οὔτε δόξης ἀνθρωπίνης οὔτε χρημάτων, οὐκ ἐφαινετο ἄλλ' ἐκαθέζετ' οἴκοι, ἐν τῷ πίθῳ (ταύτην γὰρ εἶχεν οἰκίαν). Ἀλέξανδρος οὖν (οὐ γὰρ ἠνειχετ' ἀμελούμενος, ὑπὸ τοῦ τοιούτου) αὐτὸς ἐπορεύ-

69—<sup>1</sup> δοκῶ μοι *I seem to myself, I think that I—*; regularly μοι for ἐμαυτῷ in this phrase. <sup>2</sup> § 58, n. 3. <sup>3</sup> when we admit = to admit. <sup>4</sup> ἐπειδὴ τάχιστα as soon as. <sup>5</sup> § 66, n. 4. <sup>6</sup> this he had as a house, not this house. Why not? <sup>7</sup> since.

θη πρὸς ἐκείνους, καὶ πολλοὶ εἶποντο. Διογένης δὲ πρὸ τοῦ πίθου ἐκάθευden ἐν τῷ ἡλίῳ. Ἐπειδὴ δ' ἐκεῖνος προσ-ειπὼν αὐτὸν 25 ἠρώτησεν, εἴ τινας τυγχάνει δέόμενος, Μικρόν, ἔφη, ἀπὸ τοῦ ἡλίου ἀπο-χώρησον. Ὁ δὲ βασιλεύς, ἐπεὶ τὴν ἐλευθερίαν ἐώρακει τοῦ ἀνδρός, οὐκ εἶα' τοὺς περὶ αὐτὸν σκώπτειν, ἀλλ' εἶπεν· Ἀλλὰ μὴν, ἐγώ, εἰ μὴ Ἀλέξανδρος ἦν, ἐβουλόμην ἂν Διογένης εἶναι.

3. Have you ever heard who has told about the death of 30 Socrates? Remember (*perf. imperat. mid.*), then, that Plato writes how<sup>9</sup> fearless<sup>10</sup> he was<sup>10</sup> toward death, and how sweetly<sup>11</sup> he slept (*imperf.*) up-to<sup>11</sup> the day on<sup>11</sup> which he drank<sup>12</sup> the poison<sup>12</sup>, and how on that day he conversed (*aor.*) with his assembled friends, and how they could<sup>13</sup> not endure their<sup>13</sup> grief, when they had seen (*pluperf.*) him drink (*pres. ptc.*) the poison.

### Modifications of Verb-Stem.

§ 70

ε or ο added to Stem. Metathesis, etc.

G. 636, 653, 657-59, 654. H. 405.

1. From the following lengthened stems form the tenses called for on the analogy of τιμά-ω, φιλέ-ω, δηλό-ω, giving also the pres. indic. of each, with translation :

αἰσθε-	fut. and perf. mid.	εὔρε-	fut. act., perf. act. and mid. (aor. pass. ἠῦρέ-θην)	5
ἄλο-	fut. mid., perf. act.	θνα-	pf. act.	
ἄμαρτε-	fut. mid., pf. act. and mid., aor. pass.	μαθε-	fut. mid., pf. act.	
βλα-	pf. act. and mid., aor. pass.	μελε-	fut., aor., and pf. act.	
βουλε-	fut. mid., aor. and pf. pass.	οἰε-	fut. mid., aor. pass.	
γενε-	fut. and pf. mid.	σχε-	fut. and pf. act., pf. mid.	10
δεε-	fut. mid., aor. pass.	<i>Contra</i> (δοκέ-ω),		
ἰθελε-	fut. and aor. act.	δοκ-	fut. and aor. act., pf. mid.	

69—<sup>8</sup> would wish. ἂν with past tense of indic. tells what would be, or would have been, the truth, if the conditions were, or had been, otherwise. Cf. § 67. <sup>9</sup> ὥς. <sup>10</sup> § 53, n. 3. <sup>11</sup> ἐν. <sup>12</sup> ἐπιε, aor. of πίνω.

- § 70 2. (Περὶ Σόλωνος καὶ Κροίσου.) Σόλων ὁ Ἀθηναῖος ἀφ-ίκετό ποτε παρὰ Κροῖσον βασιλέῃ τῆς Λυδίας. Ὁ δ' ᾤθη πάντων  
 15 ἀνθρώπων εὐτυχέστατος, εἶναι (οὐ γάρ πω εἰς τὴν Κύρου ἀρχὴν εἰσ-εβελήκει), καὶ Σόλων ἐβουλήθη εὔρεῖν, τίνα περὶ αὐτοῦ γνώμην, ἀπο-φανεῖται. Ἐβουλεύσατ' οὖν ὅπως ἐκείνος πάντα τὰ χρήματ' αἰσθήσεται, κελεύσας τοὺς δούλους περι-άγοντας ἐπι-δεῖξαι τὰ πάντα, καὶ ἐπειδὴ καιρὸς, ἔδοξεν αὐτῷ εἶναι, τὰδ'  
 20 εἶπεν. ὦ ξέν' Ἀθηναῖε, πολλάκις μὲν ᾔσθημαί σε πάνυ σοφὸν ὄντα, πολλάκις δὲ βεβούλημαί σοι δια-λεχθῆναι. Ἐθελήσεις ἂν οὖν μοι εἰπεῖν τίν' ἀνθρώπων ἡῤῃρκας εὐδαιμονέστατον, ὄντα; (Τοῦτο δ' ἠρώτησεν οἰόμενος αὐτὸς τὸ ὄνομα σχήσειν.) Ὁ δὲ Σόλων ἀπ-εκρίνατο. Τέλλον Ἀθηναῖον, ἰδιώτην, τεθνηκότα.  
 25 Τίνα δὲ μετ' ἐκείνον, ἔφη Κροῖσος, κατα-μεμάθηκας εὐτυχέστατον ὄντα; (Ὡς γὰρ δευτέρος γ' αὐτὸς γενήσεσθαι.) Καὶ ὁ Σόλων εἶπε. Κλέοβιν, ὦ βασιλεῦ, καὶ Βίτωνα, καὶ τούτους ἰδιώ-  
 τας, τεθνηκότας. Ἐνθα δὴ ὀργισθεῖς, ὁ Κροῖσος. Ἄλλ' ἐγώ, ἔφη, δοκῶ σοι ἡμαρτηκέναι τῆς εὐδαιμονίας; Ὁ δὲ Σόλων ἀπ-  
 30 εκρίνατο. Οὐχ ἁλώσομαι, ὦ βασιλεῦ, ἐγὼ ἄλλο ἔχων ἐν νῷ, ἄλλο ἐπὶ γλώττης. Σκεψόμεθα, γὰρ τὰς τοῦ βίου ἡμέρας, ὅσαι εἰσίν. ὅμως, δὲ πολλῶν οὐσῶν τὴν ἐτέραν οὐχ εὔρησεις οὐδὲν ὁμοίαν, τῇ ἐτέρᾳ. Σοὶ οὖν, καίπερ μέχρι τούτου τὰ πάντα εὐτυχοῦντι, ἴσως, οὐχ ὅμοιον ἔσται τὸ γεννησόμενον τοῖς γεγενη-  
 35 μένοις. Ὡστ' ἐάν μοι πεισθῇς, οὐκ οἰήσει εὐδαίμων εἶναι, πρὶν ἂν ἀσφαλῶς, πρὸς τὸ τέλος ἀφ-ίκη τοῦ βίου.—Ὡς δὲ ὕστερον ἀληθεύων, ἠῤῃρέθη Σόλων, ἥδη ᾔσθημέθα ἐν τῇ τετταρακοστῇ καὶ ἐνάτῃ παραγραφῇ. ταύτην οὖν δεήσομαι ὑμῶν πάλιν ἀνα-γνῶναι.

3. You will now perceive what-kind-of-men Solon and  
 40 Croesus<sup>10</sup> were. The one<sup>11</sup> did not care, for money; to the other money seemed of-all-things the<sup>12</sup> best. He, therefore,

70—<sup>1</sup> at the court of. <sup>2</sup> § 58, n. 3. <sup>3</sup> γνώμην ἀπο-φαίνομαι I express my opinion. <sup>4</sup> ὅπως c. fut. indic. after verbs of planning and preparing. Cf. § 65, line 8; 68, line 5. G. 1372. H. 885.

<sup>5</sup> the whole. <sup>6</sup> in all things. <sup>7</sup> the future—the past. <sup>8</sup> if you take my advice. <sup>9</sup> how.

<sup>10</sup> By prolepsis. <sup>11</sup> R. 3g 1. <sup>12</sup> R. 3d.

begged Solon to tell who was the happiest man he had found<sup>12</sup>, in-the-notion-that<sup>14</sup> he was himself to be admired.<sup>15</sup>

## Short Vowel Retained. v Dropped.

## § 71

G. 639; 665, 1-2; 647. H. 423-24; 528, 8 and 9; 519.

N.B. Let the student point out all peculiarities of formation in the verbs here used.

1. Κύρος τοὺς στρατηγούς συγ-καλέσᾱς λέγει ἐλᾶν εἰς τὴν Βαβυλωνίαν ὡς ἀπ-ολών τὸν ἀδελφόν· ὁμόσαι<sup>1</sup> γὰρ τοῦτο τελεῖν<sup>2</sup>, τοῦ ἀδελφοῦ πειρᾶθέντος<sup>3</sup>, ἑαυτὸν ἀπ-ολέσαι. Οἱ δὲ στρατιῶται χαλεπήναντες<sup>4</sup> ἔλεγον ὅτι οὐκ ὁμούνται μαχεῖσθαι, πρὶν ἂν ἐκείνους ὑπό-σχηται<sup>5</sup>, τοσοῦτον μισθὸν ἑαυτοῖς τελεῖν<sup>6</sup>, ὅσον πρὸ τοῦ<sup>7</sup> ἐτέλεσεν ἄλλοις. Τοῦτο δ' ὁμόσαντος Κύρου, ἤλασαν ἅπαντες ἐπὶ βασιλέᾳ. 2. Ἀεὶ ἡ σοφία ἄριστον κτῆμα κέκριται καὶ κριθήσεται ὑπὸ τῶν σωφρόνων<sup>8</sup>. 3. Μέγιστος στρατηγὸς κριθεῖν ἂν Ἀλέξανδρος, μέγιστος δ' ἀνὴρ μὴ κεκρίσθω. 4. Οἱ Ἀθηναῖοι ἐψηφίζοντο ὥσπερ ἡμεῖς χειρὶ<sup>9</sup>, ἀνα-τε-10 ταμένη. 5. Ὀδυσσεὺς ἐκ-ταθεὶς<sup>10</sup> ἐπ' ἄλλοτρίου<sup>11</sup>, πλοίου τὸν πλοῦν<sup>12</sup>, ἐτέλεσε καθεύδων. 6. Τίς ἐλᾶ εἰς ἀγρὸν συγ-καλῶν<sup>13</sup> τοὺς μαχουμένους;—Οὐδενὸς καλέσαντος ἐλῶσιν αὐτοὶ εἰς τὴν πόλιν· ὁμωμόκᾱσι γάρ.

7. Who will fight? I asked who would fight. 8. Who<sup>15</sup> will swear to fight?<sup>16</sup> 9. Who of you would have sworn<sup>17</sup> to ride<sup>18</sup> against the king? 10. How many men were driven out of Thebes? 11. Who have raised the hand? 12. How many have been judged "the<sup>19</sup> wise" of Greece?

70—<sup>18</sup> = *whom he had found* (pf.) *being happiest*. <sup>14</sup> § 24, n. 7. <sup>15</sup> Fut. pass. participle.

71—<sup>1</sup> *he had sworn*; inf. in indir. discourse. <sup>2</sup> Fut. infinitive. <sup>3</sup> *became angry*; aorist. <sup>4</sup> R. 3g 3. <sup>5</sup> *stretched himself out*; pass. = middle.

<sup>6</sup> Future. <sup>7</sup> § 67. <sup>8</sup> Translate the article.



## § 72

## Irregular and especially important Verbs.

G. 621. H. 539. 508, 16. 533, 11. 521, 3. 524, 5.

1. Commit to memory the principal parts as used in Attic prose of the following verbs: ἔρχομαι, ἐσθίω, ἔχω, λέγω, ὁράω, πάσχω, πίνω, τρέχω, ὑπ-ισχνέομαι, φέρω.

2. (Ἐξ Ὀδυσσεΐας.) Ἐν ἀρχῇ Ὀδυσσεΐας οἱ θεοὶ συν-εληλύ-  
5 θᾶσιν εἰς Ὀλυμπον καὶ Ζεὺς ὁ "πατὴρ ἀνδρῶν τε θεῶν τε"  
ἄρχει<sup>1</sup> τῶν λόγων<sup>2</sup>. Εἶπεν οὖν ὅτι ἀδίκως ἄνθρωποι θεοὺς αἰτι-  
ῶντο, κακὰ ἑαυτοῖς πέμπειν· ἐκ γὰρ τῆς ἐκείνων ἀνοίᾳ,  
γίγνεσθαι<sup>3</sup> τὰ κακά, ἀπο-τρεπόντων<sup>4</sup> τῶν θεῶν καὶ προ-  
ειπόντων αὐτοὺς μὴ ἀδικεῖν.

10 Τοῦτο δ' ὥς ἀληθές ἐστιν ὄψεσθε, ἀκούσαντες οἳ ἔπαθον οἱ  
περὶ Ὀδυσσεᾶ καὶ ὅσοι ἀπ-ώλοντο. Μέλλω γὰρ ὑμῖν ἐρεῖν  
πρῶτον μὲν ὥς (ἐν οὐδεμιᾷ ἀνάγκῃ ἐχόμενοι<sup>5</sup> ἀλλὰ διὰ τὴν Ὀδυσ-  
σεῶς ἄνοιαν) εἰς τὸ Κύκλωπος ἄντρον, ἐληλυθότες, τοῦτον δὲ οὐ  
κατα-λαβόντες ἔνδον, τῶν φίλων δεηθέντων<sup>6</sup> Ὀδυσσεῶς ἀπο-  
15 δραμεῖν (ῥῶντο γὰρ δεινὰ πείσεσθαι), οὐκ ἤθελεν ἐκείνος, ἀλλ'  
ἀν-έμενον τὸν Κύκλωπα, ἦν<sup>7</sup> ἴδοιεν. Ὁ δὲ Κύκλωψ οἴκαδ' ἐλ-  
θὼν, ἐπειδὴ κατ-έκλεισεν<sup>8</sup> αὐτούς, κατὰ δύο ἐλὼν ἔφαγεν ἕξ.  
Καὶ οὐκ ἂν ἐπαύσατ'<sup>9</sup> οὐδὲ τότε, εἰ μὴ οἶνον ἔπιεν, δν Ὀδυσσεὺς  
ἤνεγκε κράτιστον<sup>10</sup>. Περὶ δὲ τῶν μετὰ ταῦτα γενομένων ἱκανῶς  
20 νομίζω εἰρῆσθαι ἐν τῇ ἐξηκοστῇ καὶ τετάρτῃ παραγραφῇ· ὥστ'  
οὐ δεήσει<sup>11</sup> πάλιν ταῦτα ῥηθῆναι.

Ἐπειτα δὲ Αἰόλου Ζέφυρον μὲν εἰς πλοῦν<sup>12</sup>, καλὸν παρα-σχόν-  
τος, τοὺς δ' ἐναντίους ἀνέμους ἐπι-τρέψαντος, Ὀδυσσεὶ ἐν ἀσκή<sup>13</sup>  
δεδεμένους, ἐπειδὴ ἔμελλον ἤδη ποτὲ<sup>14</sup> τὴν πατρίδ' ὄψεσθαι,  
25 ἐκείνον μὲν ὕπνος εἴλεν, οἱ δὲ φίλοι διὰ φθόνον<sup>15</sup>, ἔλυσαν τὸν

72—<sup>1</sup> begins, opens, the conference.

with the γάρ-clause.

<sup>2</sup> Concessive; though the gods tried to dissuade.

<sup>3</sup> Concessive; though held in, constrained by, no necessity.

<sup>4</sup> though his friends begged.

<sup>5</sup> § 69, n. 8.

<sup>6</sup> § 66, n. 2.

<sup>7</sup> In Engl. to be transferred to

the preceding clause; some most powerful wine.

<sup>8</sup> there will be no need.

ἀσκόν, οἰόμενοι πολλὸν χρῦσόν καὶ ἄργυρον ἀπ-οίσεσθαι<sup>31</sup>. Ἄλλ' εὐθὺς ἠνέχθησαν ὑπὸ τῶν κακῶν ἀνέμων πεφειγότων πάλιν πρὸς Αἰόλον, οὐδενὸς κελεύσαντος τῶν θεῶν, ἀλλὰ διὰ τὴν ἑαυτῶν ἄνοιαν. Ὁ δ' ὀργισθεὶς ἐξ-ήλασεν αὐτούς, οὐκ ἐθέλων ἔτι τὸν Ζέφυρον παρα-σχεῖν. 30

Πάλιν δὲ τὸ τρίτον, προ-ειπούσης αὐτοῖς Κίρκης δεινὰ πεί-σεσθαι, ἐὰν<sup>32</sup> φάγωσι<sup>33</sup> τὰς Ἥλιου βοῦς, ὑπ-έσχοντο μὲν ὁμόσαν-τες μὴ αὐτὰς ἀπ-ολεῖν, ὅμως δὲ διὰ λιμὸν<sup>34</sup>, λέγονται τὰς ἀρίστᾶς παρὰ τὰς ναῦς ἐλάσαι καὶ ἀπο-κτείναντες φαγεῖν· εἰς ἀμήχανα<sup>35</sup>, γὰρ εἶναι<sup>36</sup> πεπτωκότες. Τοσαῦτα μὲν οὖν ἐρρήθη ἐν τῇ τριᾷ-35 κοστῇ καὶ δευτέρᾳ παραγραφῇ· τὰ δὲ μετὰ τοῦτο γενόμενα βρα-χέως<sup>37</sup>, ὑμῖν ἐρῶ. Λιποῦσι γὰρ τὴν νῆσον<sup>38</sup>, αὐτοῖς μέγας χειμὼν<sup>39</sup>, ἐπ-έπεσε Διὸς κελεύσαντος, οἱ δ' εἰς τὴν θάλατταν πεσόντες ἀπ-ώλοντο ἅπαντες πλὴν Ὀδυσσέως· οὐκ ἔφαγε γὰρ ἐκεῖνος. Οὕτω δ' αὖ δῆλον<sup>40</sup>, ἐγένετο ὅτι διὰ τὴν ἑαυτῶν ἄνοιαν ἀκόντων<sup>41</sup>, τῶν 40 θεῶν εἰς κακὰ καὶ πεπτῶκᾶσιν ἄνθρωποι καὶ πεσοῦνται.

3. Synopsis of the fut. and aor. of the verbs mentioned above.

### Verbs in -μι.

§ 73

#### Ἰστημι—Root στα.

#### I. Pres., Imperf., and Fut., Act. and Middle.

G. 506, 509. H. 331, 351.

N.B. The Future στή-σω by the ω-conjugation.

{ ἵστη-μι I am making (some one) stand	{ ἵστα-μαι I am taking my stand
{ ἵστη-ν I was making “ “	{ ἵστά-μην I was taking “ “
{ στή-σω I shall make “ “	{ στή-σομαι I shall take “ “

1. (Διάλογος.) Α. Διὰ τί Ξανθίᾳς τὸν ἵππον ἀν-ίστη-σι;—  
B. Ὅτι οὐκ αὐτὸς ἀν-ίστα-ται.—C (προσ-ελθών). Τί ἄρτι<sup>3</sup>, ἐλέ-γετε, ὦ φίλοι;—A. Ἡρώτων ἐγὼ διὰ τί Ξανθίᾳς τὸν ἵππον ἀν-ισταίη· ὁ δὲ φίλος μου ἔλεγεν ὅτι αὐτὸς ὁ ἵππος οὐκ ἀν-ισταίτο.

72.—<sup>10</sup> On the principle of indir. disc. εἰ φάγοιεν might here be substituted. Note that *ἐάν* then becomes *εἰ*.

§ 73—C. Ἀλλὰ πρότερον, οὐκ ἀν-ίστη Ξανθίᾱς, ἀλλ' αὐτὸς ἀν-ίστα-το. Οὐκέτι ἄρ' ἐν δυνάμει, ἐστὶ τοῦ ἀν-ίστα-σθαι;—A. Φαίνεται. Δεῖ δ' οὖν ἀν-ιστά-ναι τὸν δοῦλον.

2. (Διάλογος.) A. Ἀκούω ὅτι ὑμεῖς οἱ Ἴωνες ἀπο-στήσεσθε.—B. Οὐ μέλλομεν, ἀπο-στήσεσθαι· ἤδη γὰρ ἀφ-ιστά-μεθα.—

10 A. Θαυμάσια λέγεις. Καὶ τίνες εἰσὶν οἱ ἀφ-ιστάντες ὑμᾶς; Ἐπεὶ σφόδρα, φοβοῦμαι μὴ καθ-ιστῶσιν ὑμᾶς εἰς ἀπορίαν· οἱ γὰρ ἀφ-ιστά-μενοι εἰς κινδύνους μεγάλους ὥς ἐπὶ πολὺ καθ-ίστα-νται.—B. Εἰ μὲν πονηροὶ τινες ἡμᾶς ἀφ-ίστα-σαν, καθ-ιστά-μεθ' ἂν εἰς κινδύνους, ὥς τὸ εἰκός· νῦν δὲ τούτοις πιστεύ-  
15 οντες, πῶς ἂν οὐκ ἀφ-ισταίμεθα ἀπὸ τῶν ἡ ἐξ-ανα-στησάντων ἡμᾶς ἡ πονηροὺς ἄρχοντας καθ-ιστάντων; Ἀλλ' οὐκέτι μέλ-λουσι τοὺς τοιούτους, οἶμαι, κατα-στήσειν, οὐδὲ ἡμᾶς ἐξ-ανα-στήσουσιν.

## II. The Two Aorists and Perfects Active,

### Aor. and Fut. Passive.

G. p. 119, and §§ 508, 509. H. 335, 351. 500, 1.

N.B. Only the Second Aor. and Second Perf. by the μι-conjugation.

ἔ-στη-σα I made (some one) stand | ἔ-στη-ν (INTRANS.) I took my stand

ἔ-στη-κα (INTRANS.) I have taken my stand = I STAND (pres. state)

εἰ-στή-κη I was standing

ἔ-στη-κέναι	} to be standing		ἔ-στη-κώς	} standing
ἔ-στά-ναι				

ἐ-στά-θην (στα-θήσομαι) I was (shall be) made to stand.

3. Ἀριστογόρᾱς ἦν ὁ ἀπο-στήσᾱς τοὺς Ἴωνας ἀπὸ Δᾶρείου.  
20 Ἀπο-στάντες οὖν Σάρδεις μὲν κατ-έκαυσαν, αὐτοὶ δὲ εἰς πράγ-ματα κατ-έστησαν (2d aor.) μέγιστα, ὧν οὐκ ἀπ-ηλλάγησαν, πρὶν τὴν Ἑλλάδα πᾶσαν ἐν πολέμῳ κατ-έστησαν (1st aor.) τοῖς Πέρσαις. Οὗτοι γὰρ μεγάλη δυνάμει ἐλθόντες ὑφ' Ἡροδότου λέγονται νικῆσαντες πολλὰ μὲν τρόπαια, στήσασθαι, πολλὰς δὲ

73—<sup>1</sup> has the power of—. <sup>2</sup> § 17, n. 6. <sup>3</sup> strange news. The subst. for θαυμάσια is in the verb; λέγω implies a λόγος. <sup>4</sup> § 21, n. 5. <sup>5</sup> we would be getting involved; § 69, n. 8. <sup>6</sup> § 67, n. 12. <sup>7</sup> troubles.

φρουρᾶς, κατα-στήσαι. Ἐν Μαραθῶνι μέντοι, εἰς τὴν Ἑλλάδα 25  
 δια-πλευσάντων, οὐκ ἐστάθη τρόπαιον. Ὑπὸ γὰρ Μιλτιάδου,  
 κατα-σταθέντος στρατηγοῦ, Ἀθηναῖοι πεισθέντες ὑπο-σῆναι  
 αὐτοῖς καθ-ίσταντο ἕκαστος εἰς τὴν ἑαυτοῦ τάξιν καὶ ἐνίκησαν.  
 Διὸ δὴ οὗτοι μὲν εἰς τὴν ἡγεμονίαν κατα-στάντες τὴν τῆς Ἑλλά-  
 δος, πάλιν ἐν Σαλαμῖνι τρόπαιον τῶν βαρβάρων<sup>9</sup> στησάμενοι, 30  
 προ-ειστήκεσαν<sup>10</sup> ὥς ἐβδομήκοντα ἔτη τῶν Ἑλλήνων· οἱ δ' Ἴωνες  
 οἱ ἀφ-εστῶτες<sup>11</sup> τὴν ἐλευθερίαν ἐφύλαττον ὑπὲρ ἐνενήκοντα ἔτη.

4. Distinguish between, and translate accurately, the forms κατ-έστημεν κατ-εστήσαμεν, κατα-σῆναι κατα-στήσαι, κατα-στάς κατα-στήσας:  
 —καθ-ίστην κατ-έστην, ἵνα καθ-ιστῶ κατα-στῶ, ἵνα καθ-ισταῖμεν κατα-σταῖ- 35  
 μεν:—καθ-ίστασαν καθ-έστασαν καθ-ιστᾶσαν καθ-εστῶσαν.

5. Aristagoras induced the Ionians to revolt, not that he might involve them in troubles (for he himself was a Greek), but that he might continue, „at-the-head” of his own” city.

6. If the Persians had erected a trophy at Marathon, the 40 Athenians would have become involved” in very great trouble. But whoever” withstands the enemy as [did] the Athenians will perhaps erect a trophy as they [did].

Τίθημι—Root *θε*.

## § 74

N.B. Only the Pres., Imperf., and Second Aor. by the *μι*-conjugation.

G. 506, 509. H. 329, 349.

## I. Pres., Imperf., and Fut., Act. and Middle.

1. (*Various translations of τίθημι*.) We put Socrates, among” the philosophers. For while” he did not spend his time, „making laws”, as Lycurgus and Solon, nor, did he manage well his own affairs”, yet he was wont-to-make his companions” thoughtful, and good [men], telling them that vir- 5

73—<sup>8</sup> *i.e.* the Persians. <sup>9</sup> *over the—*.

fect. <sup>11</sup> Or ἀφ-εστηκόρες, 1st perfect.

<sup>14</sup> Aor.; for mood, see n. 5.

74—<sup>1</sup> ἐν or εἰς.

<sup>2</sup> Ἐπεὶ νόμους μέν—.

<sup>10</sup> Or προ-ίστασαν, 2d pluperfect. <sup>13</sup> Perf. participle. <sup>13</sup> R. 18.

<sup>3</sup> § 44, n. 6.

<sup>4</sup> § 37, line 18.

§ 74 tue., alone, renders<sup>a</sup> and will render<sup>b</sup> them happy.,, Who, therefore, would<sup>c</sup> not regard<sup>d</sup> him [as] a very-great teacher?

2. (Ἡ ἡμετέρα πατρίς, πῶς μέλλει σφῆζεσθαι;) Πρότερον μὲν οἱ σοφοὶ τῶν πολιτῶν τοὺς νόμους ἐτίθεισαν, νῦν δ' ἀξιούμεν,,  
10 αὐτοὶ τοὺς νόμους τίθεσθαι'. Σκεπτέον,, οὖν, ὅταν τιθώμεθα, εἴ' ὑπ' ἀγαθῶν προ-τίθενται ἢ ὑπὸ πονηρῶν. Εἰ γὰρ τῇ τῶν πονηρῶν γνώμῃ προσ-τιθείμεθα, ταχέως ἂν κακὴν τὴν πόλιν' τιθείμεν ἐξ εὐδαίμονος.—Ἔτι δὲ χρὴ ὁμόσαι κρίνοντας<sup>10</sup> κατὰ τοὺς νόμους τὴν ψῆφον θήσεσθαι<sup>11</sup>. δικαίων νόμων γὰρ οὐδὲν ὄφελος,, εἰ τὴν  
15 ψῆφον θησόμεθα ἀδίκως. Τοῖς μὲν οὖν πονηροῖς ἐπι-τιθώμεν<sup>12</sup> δίκην, τοὺς δὲ χρηστοὺς πειρώμεθα τιμώντες<sup>13</sup> οὕτω δια-τιθέναί πρὸς τὴν δημοκρατίαν, ὥστε<sup>14</sup> καὶ τούτους<sup>14</sup> αὐτῇ προθόμως προσ-τιθεσθαι<sup>14</sup>.

3. Οἱ Ἕλληνες, ὅποτε μὲν ἐπι-τιθεῖντο τοῖς πολεμίοις, λαβόν-  
20 τες τὰ ὅπλα ἐπαιάνιζον,, καὶ δρόμῳ προ-ῆγον, ὅποτε μέντοι<sup>15</sup> ἐν τάξει,, πορευόμενοι βούλονται ἐπι-στήναι,, ἐτίθεντο τὰ ὅπλα.

## II. Second Aorist and Other Tenses.

(Ἔθη-κα, -κας, -κε. Ἔθε-μεν, -τε, -σαν. G. 802, 2. II. 333. 432.)

Κεῖμαι. G. 818. H. 482.

N.B. Κεῖμαι often stands as a substitute for the rarely used perfect passive of τίθημι.

*E.g.* Νόμους τεθήκαμεν αἶτ., but νόμοι κεῖνται pass.

4. Distinguish the forms ἔθηκε τέθηκε, θῶ τιθῶ, τίθει ἐτίθει, τιθέντων (imperat.) τιθέντων, τιθείς τεθείς, τιθέναί τεθῆναι, τιθῶ τεθῶ, θές θέεις.

5. Καλὸς ὁ λόγος<sup>16</sup> ὁ ὑπὸ Ξενοφώντος συν-τεθείς περὶ τῆς  
25 Κύρου ἀναβάσεως ἐπὶ τὸν ἀδελφόν. Κύρῳ γὰρ πάντας εὐρίσκομεν πιστεύοντας. Εἰ γάρ τινι συν-θεῖτο<sup>17</sup> καὶ εἴ τινι σπείσαιοι,,  
16 account. 17 Why optative? See § 53.

74—<sup>a</sup> Write both indic. and optative. <sup>b</sup> § 67. <sup>c</sup> Τίθεσθαι νόμους to enact one's own laws, reg. used of a democracy. <sup>d</sup> whether. <sup>e</sup> state. <sup>f</sup> when—.

<sup>11</sup> that we will cast—. Fut. in indir. disc. reg. used after verbs of hoping, expecting, swearing, promising. G. 1286. H. 948a. <sup>12</sup> § 29, n. 1. <sup>13</sup> by—.

<sup>14</sup> that these too may—. <sup>15</sup> μέντοι a stronger substitute for δὲ after μὲν.

<sup>16</sup> account. <sup>17</sup> Why optative? See § 53.

καὶ εἴ τιμι ὑπό-σχοιτό τι, ἐν-έμενε τοῖς ὠμολογημένοις, καὶ οὐκ § 74  
 ἐψεύδετο<sub>αι</sub>. Κακῶς γοῦν<sup>18</sup> ποτε δια-κείμενοι πρὸς αὐτὸν οἱ Ἑλ-  
 ληνες (ἀκούσαντες ὅτι πολλῶν ἡμερῶν ὁδὸν ἄγοι αὐτούς, ἵν' ἐπι-  
 θεῖτο τῷ βασιλεῖ) εὐθὺς συν-ηλλάγησαν, αὐτῷ συν-θεμένῳ<sup>19</sup> 30  
 μισθόν, τε παρ-έξιν πλείονα καὶ πάλιν εἰς Ἰωνίαν κατα-στήσειν.  
 6. Ἄλλος λόγος ὑπὸ Ξενοφώντος συν-ετέθη περὶ Σωκράτους.  
 Σύγ-κεται δὲ τὸ πολὺ<sup>20</sup> ἐκ διαλόγων, οὓς ἐκεῖνος πρὸς τοὺς φί-  
 λους ἐποιεῖτο. 7. Σωκράτην, καίπερ παρὰ πάντων ὁμολογηθέντα  
 φρονίμους ὡς ἐπὶ πολὺ<sup>21</sup> τοὺς συν-όντας θεῖναι καὶ χρηστούς, οἱ 35  
 Ἀθηναῖοι, ἄτ' ἄθεον, θέντες<sup>22</sup> αὐτόν, τὴν ψῆφον ἔθεντ' ἀπο-κτεῖ-  
 ναι. 8. Ξενοφῶντι<sup>23</sup> θύοντι<sup>24</sup> ἡκέ<sup>25</sup> τις ἐκ Μαντινείας ἄγγελος λέ-  
 γων Γρύλλον τὸν υἱὸν αὐτοῦ τεθνάναι. Καὶ ἐκεῖνος ἀπ-έθετο  
 μὲν τὸν στέφανον, θύων δ' οὐκ ἐπαύσατο. Ἐπειδὴ δ' ὁ ἄγγελος  
 προσ-έθηκε καὶ ἐκεῖνο, ὅτι κάλλιστα ἀγωνισάμενος, ἐπescen ὁ 40  
 Γρύλλος, πάλιν ὁ Ξενοφῶν ἐπ-έθετο τὸν στέφανον.—Εὐ γε<sup>26</sup>, ὦ  
 Ξενοφῶν· ἀλλ' ἐμέ θές τῶν<sup>27</sup> πρὸς σέ φιλικῶς, δια-κειμένων.  
 9. Ἀθῆναι μὲν πόλις τῆς Ἑλλάδος ἡ ἐνδοξοτάτη ἐν τῇ Ἀττικῇ  
 κεῖται, ὁ δὲ Λυκαβηττὸς τὸ ὄρος, ὑπέρ-κεῖται τῆς πόλεως. Ἡ  
 δὲ Σαλαμῖς καὶ ἡ Αἰγίνα νῆσοι τῇ Ἀττικῇ ἐπί-κεινται. 45

10. Most excellent<sup>28</sup> laws are said to have been established<sup>29</sup>  
 by Solon, but often the Athenians were so disposed toward  
 the accused<sup>30</sup> as<sup>31</sup> to cast their vote[s] contrary, to the laws or  
 unjustly. Certainly<sup>32</sup> on Socrates they imposed the heaviest<sup>33</sup>  
 penalty. 11. The messenger having added what he added, 50  
 why do you think did Xenophon put on<sup>34</sup> his wreath again?  
 12. By whom was the Iliad, composed? I asked by whom  
 the Iliad was composed<sup>35</sup>. 13. On what did Cyrus agree with  
 the Greeks?

74—<sup>18</sup> γοῦν (γ' οὖν) introduces at least one instance certainly of the general statement preceding. <sup>19</sup> on his agreeing. <sup>20</sup> mostly. G. 1060. H. 719b.

<sup>21</sup> § 21, n. 5. <sup>22</sup> having come to regard (aorist). <sup>23</sup> While Xen. was sacrific-  
 ing there came to him. R. 7. <sup>24</sup> εὐ γε bravo. <sup>25</sup> as one of or among—.

<sup>26</sup> ἄριστος. <sup>27</sup> Aorist. <sup>28</sup> ὁ φεύγων. <sup>29</sup> Cf. line 17. <sup>30</sup> See n. 18.  
<sup>31</sup> μίγιστος. <sup>32</sup> Acc. c. inf. <sup>33</sup> Both moods.

## § 75

## Δίδωμι—Root δο.

N.B. Only the Pres., Imperf., and Second Aor. by the μι-conjugation.

G. 506, 509. H. 330, 350.

## I. Pres., Imperf., and Fut., Act. and Middle.

1. Τοῖς μὲν δίδωσι, τοῖς δ' ἀφ-αιρεῖται<sub>11</sub>, τύχη.

2. Χάριτας<sub>18</sub>, δικαίως καὶ δίδου καὶ λάμβανε.

3. 'Εάν τις' τι παρά τινος λάβῃ, δίκαιόν' ἐστὶν ὡς τὰ πολλὰ' ἀπο-διδόναι. Εἰ δέ τις ὄπλα μαινομένης, ἀνδρὶ ἀπο-διδούῃ, πᾶς ἂν εἴποι ὅτι οὐ δίκαιος ὁ ἀπο-διδούς. 4. Οἱ μὲν κατὰ τοὺς νόμους κρίνοντας δίκην ἐπι-τιθέντων, οἱ δὲ τοὺς νόμους παραβαίνοντες δίκην διδόντων. Οὐ γὰρ σωθήσεται ἡ πόλις, ἐὰν οἱ ἀδικοῦντες δίκην μὴ δίδωσιν. 5. Τίς ὑμῶν, ὦ νεᾶνιαι<sub>11</sub>, ἀνὴρ γενόμενος, οὐκ ὁμείνεται<sub>11</sub> καὶ συν-θήσεται τὴν πατρίδα μὴ προ-  
10 δώσειν; Καὶ γὰρ οἱ Ἀθηναῖοι τὴν πίστιν<sub>22</sub>, ἐδίδουσαν τήνδε· Τὴν πατρίδα, ἣν ἡμῖν οἱ πατέρες παρα-διδόασιν, καὶ τοῖς ἡμετέροισι παισὶν ἡμεῖς οὐκ ἐλάττω<sup>5</sup> παρα-δώσομεν, ἀλλὰ πλείω<sup>5</sup> καὶ ἀμείνω<sup>5</sup>. 6. Οἱ θεοὶ διδοῖέν σοι ἡδονήν, ὦ φίλε. 7. Παρ' Ἀθη-  
ναίοις στρατηγῷ μὲν δύο δραχμαί<sub>12</sub>, τῆς ἡμέρας<sup>3</sup> ἐδίδοντο, στρα-  
15 τιώτῃ δὲ ἐκάστῳ καὶ ναύτῃ<sub>23</sub>, τριώβολον. 8. Ἐν ταῖς τῶν Ἀθη-  
ναίων ἐκκλησίαις<sub>20</sub>, ἐδίδото λέγειν τῷ βουλευμένῳ. 9. Εἰ πλοῦτος ὑμῖν διδοῖτο<sup>4</sup> μετ' ἀδικίας, πάντες (οἶμαι) ἀπό-σχοισθ'<sub>22</sub>, ἄν.

10. To give is better than to receive<sub>22</sub>. 11. Receive what is offered' with good-will<sub>18</sub>, and render thanks to the giver. 12. Alcibiades<sub>27</sub>, tried-to-betray his country to the enemy after swearing<sup>6</sup> that he would deliver it to his children larger and better than he was receiving<sup>10</sup> it.

75—<sup>1</sup> Why is enclitic τις here accented?

<sup>2</sup> right.

<sup>3</sup> ὡς τὰ πολλὰ

generally.

<sup>4</sup> R. 19 for form of conditional sentence.

<sup>5</sup> G. 361, 358.

H. 254, 236.

<sup>6</sup> τῆς ἡμέρας = καθ' ἐκάστην ἡμέραν = per diem.

<sup>7</sup> = the

thing offered (participle).

<sup>8</sup> R. 1.

<sup>9</sup> Aor. participle.

<sup>10</sup> Original

tense?

## II. Second Aorist and Other Tenses.

(Ἔδω-κα, -κας, -κε. Ἔδο-μεν, -τε, -σαν. G. 802, 2. H. 334. 432.)

13. Δός μοι πιεῖν<sup>11</sup>. Δότω τίς μοι βιβλίον. Τίς σοι τοῦτ' ἔδωκε; Ὑμεῖς ἔδοτε. Τίς σοι τοῦτο δέδωκε; Ὑμεῖς δεδώκατε. Βούλομαι αὐτῷ βιβλίον δοῦναι. 14. Αἰσθόμενος ὅτι ἡ πόλις <sup>25</sup>  
 { προῦδόθη<sup>12</sup> (προ-δοθήσεται, προ-δέδοται)  
 { προ-δοθείη (προ-δοθήσοιτο, προ-δεδομένη εἴη) } τὸν προδότην  
 ἔφη δίκην δώσειν (δοῦναι, δεδωκέναι, διδόναι).

15. Ἡ δοῦσα πάντα πάντ' ἀφ-αιρεῖται τύχη.

16. Ὡς<sup>13</sup> μέγα τὸ μικρόν ἐστίν ἐν καιρῷ<sup>14</sup> δοθέν.

30

17. He prays<sup>15</sup> to the gods to grant<sup>16</sup> health<sup>17</sup>. And<sup>18</sup> may they grant<sup>19</sup> it. 18. What did you give him to drink? They<sup>20</sup> gave him wine, I water. 19. When was the money paid? It is said not to have been paid<sup>21</sup>. 20. The city having been betrayed, we delivered our arms to the enemy. And they<sup>22</sup> delivered-in-return the traitor, that he might pay the penalty of betrayal<sup>23</sup>. 20. Distinguish the forms δεδοται διδοται, διδόμενος δεδομένος, δεδόσθαι διδοσθαι, διδῶ δῶ, διδόντων (imperat.) διδόντων.

## Ἰημι (5)—Root ε.

## § 76

N.B. Only the Pres., Imperf., and Second Aor. by the μ-conjugation.

G. 810. H. 476.

(Ἡ-κα, -κας, -κε. Εἶ-μεν, -τε, -σαν. G. 802, 2. H. 432.)

1. Ἄφ-ες με. Οὐκ ἀφ-ήσω.—Μὴ ἀφ-ῆς<sup>1</sup> τὸν κύνα<sup>2</sup>. Οὐκ ἀφ-ῆκ' αὐτόν.—Μὴ ἀφ-ῆτε τοὺς ὄρνιθας<sup>3</sup>. Ἄλλ' ἤδη ἀφ-εἵμεν. 2. Ὁ στρατηγὸς οὐ βούλεται οὔτε προ-έσθαι τοὺς πρὸς αὐτὸν φεύγοντας οὔτ' ἀφ-εἶναι τὸν στρατόν· ἀκούει γὰρ οὐ μακρὰν<sup>4</sup> ἀπείναι<sup>5</sup> τοὺς πολεμίους. 3. Ὑπ-έσχου πάντ' ἀφ-ήσιν· ἀλλὰ <sup>5</sup>

75—<sup>11</sup> to drink = a drink.

<sup>12</sup> = προ-εδόθη. G. 541. H. 360a.

<sup>13</sup> How—, exclamatory.

<sup>14</sup> Aorist.

<sup>15</sup> ἀλλά.

<sup>16</sup> ἐκείνοι.

<sup>17</sup> R. 8g 2.

<sup>18</sup> = of the betraying. Art. c. aor. inf.

76—<sup>1</sup> § 61, n. 2.

<sup>2</sup> far; lit. long journey (sc. ὁδόν).



τοῦτο τὸ ξίφος, ἤνυρον οὐκ ἀφ-ειμένον. 4. Κακῶς ἴης, ὡ τοξότα, ἱεῖς<sup>1</sup> γὰρ ἀμαρτάνεις τοῦ σκοποῦ. 5. Μετὰ τὸν πόλεμον τὸ στράτευμα ἀφ-εῖθη· ἀφ-εθέν δ' οἴκαδ' ἴετο ὡς τάχιστα. 6. Κύρος ὀρώων τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτούς<sup>2</sup> καὶ διώκοντας, ἡδόμενος<sup>3</sup> οὐδ' ὥς<sup>4</sup> ἐφ-ἔι τοῖς ἑξακοσίοις ἵππεύσι, τοῖς περὶ αὐτὸν συν-διώκειν· ὕστερον δ' ἔεντο μὲν ἐκείνοι, Κύρου ἐφ-έντος, εἰς τὸ διώκειν, ἴετο δ' αὐτὸς κατ-ιδὼν βασιλέα.

7. Ἀφ-εῖς τὰ φανερά μὴ δίωκε τὰ φανή<sup>5</sup>.

8. Now at length<sup>6</sup> they were disbanded. 9. Doing their best<sup>7</sup>, they could not shoot<sup>10</sup> with Odysseus' bow. For it was too mighty<sup>11</sup> for them<sup>12</sup> to shoot. 10. While<sup>13</sup> you<sup>14</sup> (*plur.*) were abandoning your allies, we were hastening to<sup>15</sup> the rescue. 11. We shall not shoot yet, in case<sup>16</sup> they may let him go voluntarily. 12. Distinguish the forms ἀπ-ῆ ἀφ-ῆ, ἀφ-εῖη ἀπ-εῖη, ἀπ-ῆμεν ἀφ-εῖμεν, ἀφ-εῖναι ἀπ-εῖναι, εἷς εἷς εἷς.

## § 77

## Verbs following ἴστημι in Conjugation.

1. Ἐμ-πί-μ-πλη-μι<sup>1</sup> (πλα-), ἐμ-πλή-σω, etc. *I fill*.

2. Ἐμ-πί-μ-πρη-μι (πρα-), ἐμ-πρή-σω, etc. *I burn*.

## The Deponents

3. Δύνα-μαι, δυνή-σομαι, ἔδυνή-θην<sup>2</sup>, δεδύνη-μαι *I can, am able, have power*.

4. Ἐπίστα-μαι, ἐπιστή-σομαι, ἠπιστή-θην *I know, know how to* (c. inf.).

5. Κρέμα-μαι, κρεμή-σομαι *I hang, am suspended*.

6. Ἐπριά-μην (Aor.) *I bought*. G. 505, and p. 121. H. 489, 9. 539, 7.

For irregular accent in subjunct. and optat. (e.g. δύνωνται, πρίαίτο), see G. 729, 742. H. 487, 2-3. 445a.

1. Ἐπορεύθη ὡς ἐδύνατο τάχιστα—Πορεύσεται ὡς ἂν δύνη-

76—<sup>3</sup> when—. <sup>4</sup> the force in their own line, i.e., those immediately opposed to them. <sup>5</sup> though—. <sup>6</sup> § 67, 14. <sup>7</sup> τὰ ἀφανῆ. <sup>8</sup> § 66, n. 2.

<sup>9</sup> § 64, line 20. <sup>10</sup> § 66, n. 4. <sup>11</sup> § 66, n. 5. <sup>12</sup> Accus., subject of infinitive. <sup>13</sup> § 66, n. 6. <sup>14</sup> you—we are in contrast, hence emphatic.

Hence—? <sup>15</sup> Cf. line 12. <sup>16</sup> § 66, n. 9. Subjunctive.

77—<sup>1</sup> For inserted μ, cf. λαμβάνω and see G. 795. H. 534, 7a. For inserted σ in perf. and aor. pass. ἐμ-πέπλησμαι, ἐν-επλήσθην, see G. 640. <sup>2</sup> N.B. Pass. deponent. <sup>3</sup> Used in Attic prose as aor. of ὠνίωμα *I buy*.

ται' τάχιστα—Ἐπορεύετο<sup>5</sup> ὡς δύναιτο<sup>6</sup> τάχιστα. 2. Τί ἐπρίαν-§ 77  
το; Οὐδέν· τίς γὰρ ἂν ἀρετὴν ἐξ ἀγορᾶς πρίαιτο; 3. Ἐνίστε  
τοὺς ἐν τῇ πόλει μέγιστον<sup>7</sup> δυναμένους ἐωράκαμεν ἥκιστα τὸ  
δίκαιον ἐπισταμένους. 4. Ὃς ἂν ἐπίσθηται<sup>8</sup> δύναται. 5. Ἐπί-  
σταται σαλπίζειν<sup>9</sup>; Παιῖς ὦν ἡπιστάμην. 6. Δυνήσεσθέ μοι  
συν-ελθεῖν; Οὐ δέκα ἡμερῶν<sup>10</sup> δυνησόμεθα. 7. Πᾶν ποιούντες  
οὐκ ἐδυνήθησαν τὸ Ὀδυσσέως τόξον τεῖναι<sup>11</sup>. 8. Ποῦ κρέματα  
τὸ ἱμάτιόν<sup>12</sup> μου; Οὐ δύναμαί σοι εἶπεῖν. 9. Κρέμαιντο πάν-  
τες οἱ προδόται. 10. Οἱ στρατιῶται τῶν Ἑλλήνων ἐωνόουντο<sup>13</sup> τὰ 10  
ἑαυτοῦ<sup>14</sup> ἕκαστος<sup>15</sup> ἐπιτήδεια<sup>16</sup>. ἐν δὲ τῇ Κύρου ἀναβάσει ἐνίот'  
οὐκ<sup>11</sup> ἦν<sup>11</sup> πρίασθαι<sup>11</sup> οὐδέν<sup>11</sup>. 11. Πόλιν ἐλόντες οἱ βάρβαροι τὰ  
ιερὰ ἐν-ἐπίμπρασαν<sup>17</sup>. Σαμίοις δὲ μόνοις τῶν ἀπο-στάντων ἀπὸ  
Δαρείου οὐθ' ἡ πόλις οὔτε τὰ ιερὰ ἐν-επρήσθη, ἄτε<sup>18</sup> τοὺς ἄλλους  
Ἑλληνας προ-δοῦσιν. Ὅστερον δὲ χρόνῳ οἱ μετὰ Ξέρξου πᾶ- 15  
σαν τὴν ἀκρόπολιν ἐν-έπρησε τὴν Ἀθηναίων. 12. Οἱ Ἑλληνες  
οἱ μετὰ Κύρου στρατευσάμενοι τὰς τάφρους<sup>19</sup>, ἤνρον τὰς τῆς Βα-  
βυλωνίᾳς ὕδατος ἐμ-πεπλησμένᾳς, ὥστ' ἐνίστε οὐκ ἐδύναντο δια-  
βαίνειν ἀνευ γεφυρῶν<sup>20</sup>. Ταύτας γὰρ βασιλεὺς ἐν-έπλησαν, ἵνα  
φόβου τοὺς Ἑλληνας ἐμπλήσειεν. Οἱ δὲ τοῦναντίον<sup>21</sup> ἐλπίδων 20  
ἐν-ἐπίμπλαντο· ἐκ γὰρ τούτου ἡπίσταντο βασιλεῖᾳ ὅτι ἑαυτοὺς  
φοβοῖτο. Οὐ γὰρ ἦν ὥρᾳ, τὰς τάφρους ἐμ-πιμπλάναι.

13. Πόλλ'<sup>22</sup> ἡπίστατο ἔργα, κακῶς δ' ἡπίστατο πάντα<sup>23</sup>.

14. The Greeks were said to burn houses, but not the tem-  
ples of the gods. 15. The Athenians were easily filled with 25  
hopes. 16. Philip<sup>24</sup> was not able<sup>25</sup> to buy the votes<sup>26</sup>, of all the  
orators<sup>27</sup>. 17. Cyrus knew how to rule if any one did<sup>28</sup>. 18.  
Let those that<sup>29</sup> know not<sup>30</sup> how to fight know<sup>31</sup> that<sup>32</sup> the toil,

77—<sup>4</sup> After the relat. adv. ὡς, the mood varies as after the pron. ὅς. See § 55. <sup>5</sup> Imperf. the tense of repeated or customary action. <sup>6</sup> See again

§ 55 (repetition in the past). <sup>7</sup> Agrees with the noun that is implied in the verb—those having the greatest power. <sup>8</sup> Or ὁ ἐπιστάμενος. <sup>9</sup> § 65, n. 5.

<sup>10</sup> each his own—. <sup>11</sup> there was no buying anything. <sup>12</sup> = τὸ ἐναντ. on the contrary. Cf. § 66, n. 11. <sup>13</sup> For accent, see G. 120. H. 107. <sup>14</sup> The

verse is a dactylic hexameter. <sup>15</sup> Write both imperf. and aorist. <sup>16</sup> § 57, line 3. <sup>17</sup> R. 11. <sup>18</sup> § 55, n. 2. <sup>19</sup> Imperative. <sup>20</sup> ὅτι.

is hard. 19. All would buy<sup>21</sup> virtue from the market, if they  
 30 could<sup>21</sup>. 20. We marched as fast as we could—we shall march  
 as fast as we can<sup>4</sup>. 21. Explain the mistake, often made by begin-  
 ners, in *εδύνετο, δυνόμεθα*. 22. Synopsis of the pres. and aor. of *δύνα-  
 μαι*.

## § 78

Irregular Verbs of the  $\mu$ -Conjugation.

1. Εἰμί (*ἐσ-*, Lat. *es-se*), ἔσομαι *I am*. G. 806. H. 478.
2. Εἶμι (*i-*, Lat. *i-re*) *I shall go*. G. 808. H. 477.
3. Φημί (*φα-*), φήσω *I say*. G. 812. H. 481.
4. Κάθ-ημαι (*ῆσ-*), (ἐ)καθήμην *I am seated*. G. 815. H. 484.
5. Οἶδα (*ιδ-*), ᾔδῃ, εἶσομαι *I know*. G. 820. H. 491.

Synopsis of *ἔρχομαι I go* is as follows:

*ἔρχομαι*, ἦα, ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών.

*εἶμι I shall go*, ἴοιμι, ἰέναι, ἰών.

*ἦλθον I went*, ἔλθω, ἔλθοιμι, ἔλθέ, ἔλθειν, ἐλθών.

*ἐλήλυθα*, regular.—Observe that *ἔρχομαι* is used only in the pres. indic. (*ἡρχόμην* is the imperf. of *ἄρχομαι*), and that the optat., infin., and partic. of *εἶμι* have both a pres. and a fut. meaning.

1. (*Drill in distinguishing forms identical or similar.*) Ἄ *εἶδε, ταῦτ' οἶδε*.—*Ταῦτ' ἤδη ᾔδῃ*.—*Ἐφάμεν ταχέως εἰσεσθαι· παρ-έσεσθαι<sup>1</sup> γὰρ ταχέως*.—*Ἐφασαν ἤδη τοὺς ἄλλους ἀφ-ιέναι, ἀπ-ιέναι<sup>2</sup> δ' αὐτοὶ ὡς ἂν δύνωνται τάχιστα*.—*Ὅτ' οὐ πόρρω οἱ*  
 5 *πολέμιοι ἀπ-ῆσαν, ἀπ-ῆσαν πρὸς αὐτοὺς οἱ ἀπο-στάντες ἀφ' ἡμῶν*.—*Ἀγαθὸς ἴσθι, φᾶσί, καὶ εὖ<sup>3</sup> ἴσθ<sup>3</sup> ὅτι εὐδαίμων ἔσει· εἴσει γὰρ ὦν<sup>4</sup> φίλος τοῖς θεοῖς*. 2. *Ὁρκον<sup>5</sup> διδόντες οἱ Ἕλληνες ἔφασαν τοιόνδε· Ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ*. 3. *Τῷ αἰσχροῦ κέρδει<sup>5</sup> διδόντι<sup>5</sup> φάτω ὁ χρηστός· Ἀπ-ιθι σὺ λαβὼν τὴν πονη-*  
 10 *ρίαν<sup>5</sup>*. 4. *Οἱ φίλοι σου εἶπον ὅτι ἀπ-ίοιεν<sup>5</sup>*. Ἄλλ' οἶε σὺ ἀλη-  
*θῶς αὐτοὺς ἀπ-ιέναι<sup>2</sup>*;—*Οὐκ οἶδα ἐγώ. Τοῦτο μέντοι δύναμαι σοι φάναι, ὅτι οὐ<sup>6</sup> με<sup>6</sup> λήσουσιν<sup>6</sup> ἀπ-ιόντες<sup>7</sup>*. 5. *Σωκράτης φησὶν*

77—<sup>21</sup> R. 19.

78—<sup>1</sup> § 72, n. 2. <sup>2</sup> Future. <sup>3</sup> *be assured*. <sup>4</sup> *that you are*. <sup>5</sup> *offer-  
 ing*. <sup>6</sup> *λανθάνω, λήσω. They will not depart without my knowing it. See*  
 § 67, n. 10, and G. 1586. H. 984. <sup>7</sup> Present.

εὔρεϊν ἀφθονίαν ἀνθρώπων οἰομένων μὲν εἰδέναι τι, εἰδέναι δ' ὀλίγα ἢ οὐδέν· αὐτὸς δ' ἂν μὴ ᾔδειν<sup>8</sup>, οὐδὲ ᾔετο εἰδέναι.—Τί φῆς, ὦ μαθητά; Ἐσεῖ σὺ ἐν τοῖς εἰδόσιν ἢ ἐν τοῖς οἰομένοις εἰδέναι; 15 6. Ὁ μὲν τὸ ὅλον, εἰδὼς<sup>10</sup> εἰδείη ἂν καὶ τὸ μέρος,, οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι<sup>11</sup> ἴσασι τὸ ὅλον. 7. Βούλει<sup>12</sup> καθώμεθα<sup>13</sup> ἀμφί,, τὸ πῦρ;—Μάλιστα<sup>14</sup>· ἐν χειμῶνι γὰρ ἐσπέρας<sup>15</sup> ἐκαθήμεθ' αἰεὶ περὶ τὸ πῦρ. 8. Ξενοφῶν λέγει ὡς Κῦρός ποτ' ἐφ' ἄρματος καθήμενος ἐπορεύετο.

20

9. Φιλόπονος,, ἴσθι, καὶ βίον κτήσει καλόν.

10. Εὖ ἴσθ', ὅταν τις εὐσεβῶν θύῃ θεοῖς,

Κᾶν μῖκρά θύῃ, τυγχάνει σωτηρίᾳς.

11. (*Dialogue.*) Do you know where the enemy<sup>16</sup> are encamped (=seated)?—Some<sup>17</sup> say they are encamped not far<sup>25</sup> away, and that within two days<sup>17</sup> they will depart; but from others I heard that<sup>18</sup> they were encamped across, the river and would not depart within a month,,; others again,, think they are already departing. Pickets are posted<sup>19</sup> that we may know as soon as possible, but up to,, this [time] they have not<sup>30</sup> come<sup>20</sup>.—If the enemy should approach<sup>21</sup>, what would you say<sup>21</sup> was necessary<sup>22</sup> to do?—If they were already approaching, we should know<sup>23</sup>; but as it is<sup>24</sup>, we do not know anything<sup>25</sup>, nor shall we know until<sup>26</sup> the pickets come.

## Second Aorists in $\mu$ from Verbs in $\omega$ .

§ 79

G. 799. H. 489.

1. Ἀλίσκομαι,, ἀλώσομαι, ἔδλων<sup>1</sup> (ἦλων), ἔάλωκα (ἦλωκα).

78—<sup>8</sup> = if he did not know things; hence μὴ. See § 55, n. 2. <sup>9</sup> no more did he—, or he did not—either. <sup>10</sup> = εἰ τις τὸ ὅλον εἰδείη. R. 19. <sup>11</sup> not likewise. <sup>12</sup> do you wish that we—. G. 1358. H. 866, 3b. <sup>13</sup> by all means, yes indeed. <sup>14</sup> Cf. § 64, line 2. <sup>15</sup> By prolepsis; § 58, n. 3. <sup>16</sup> R. 6. <sup>17</sup> § 65, n. 5. <sup>18</sup> ὅτι. Write both indic. and optative. <sup>19</sup> Perf. (= pres. state). <sup>20</sup> Perfect. <sup>21</sup> Optat. R. 19. <sup>22</sup> δεῖν or χρῆναι. <sup>23</sup> Indic. c. ἂν. R. 19. <sup>24</sup> § 67, n. 12. <sup>25</sup> not—nothing. <sup>26</sup> πρὶν ἂν c. aor. subjunct.

79—<sup>1</sup> -ων, -ως, -ω, -ωμεν, -ωτε, -ωσαν. G. 803, 2.

## § 79

2. Βαίνω<sub>ω</sub>, -βήσομαι<sup>2</sup>, -έβην<sup>2</sup>, βέβηκα.
3. (Βιώ<sup>2</sup>), βιώσομαι, έβίον<sup>1</sup>, βεβίωκα *I live*.
4. Γιγνώσκω<sub>ω</sub>, γνώσομαι, έγνων<sup>1</sup>, έγνωκα.
5. -διδράσκω<sup>4</sup>, -δράσομαι, -έδρα<sub>ν</sub>, -δέδρακα *I run away*.
6. Δύω, δύσω, έδύσα *I make sink or enter*.  
Δύομαι, δύσομαι, έδυν<sup>5</sup>, δέδυκα *I sink, enter, dive*.
7. Φθάνω<sub>ω</sub>, φθήσομαι, έφθην (έφθασα).
8. Φύω, φύσω, έφύσα *I make grow*.  
Φύομαι, φύσομαι, έφυν, πέφυκα *I grow*.

Note here 1) that regularly the fut. has a mid. form, and the perf. is in -κα, 2) that if there are two aorists, that in -σα (1st aor.) is transitive, the 2d intrans., as έδύσα έδυν, έφύσα έφυν. So έστησα έστην, and regularly.

1. Γνώθι σαυτόν· σαυτόν γάρ γινούς πάντα γνώσει. 'Αλλά πάντα δεῖ γινῶναι, ἵνα γνῶς σαυτόν. 2. Σωκράτους ὑπ' Ἀθηναίων ἀσεβείας<sup>5</sup>, ἀλόντος οἱ φίλοι ἐδεήθησαν ἀπο-δράναι Θήβαζε<sub>ς</sub>, (έν-δύς γὰρ έσθητ' <sub>1</sub>, ἀλλοτρίαν έλαθεν' ἂν ἀπο-δράς). 'Αλλ' οὐκ ἤθελεν, ὥσπερ ἀσεβείας, οὕτω καὶ κακίης, ἄλῳναι· ὥστε θάνατος ἐπ-ιών<sup>9</sup> αὐτόν<sup>9</sup> έφθη<sup>9</sup> κακίαν<sup>9</sup>. Τίμης μέντοι ἄξιός έβίω μᾶλλον ἢ θανάτου. 3. Σόλων, ὡς ἤδη ἀν-εγνώκαμεν, οὐκ ἐδύνατο φάναι Κροῖσον εὐδαιμόνως ζῆν πρὶν ἂν ἐκεῖνος τελευτήσῃ· έγνω γὰρ τὸν εὐ βιούντα ὅτι κακῶς ἐνίστε τελευτᾷ. "Τοστερον δ' έδει καὶ 10 Κροῖσον γινῶναι Σόλων' ὀρθῶς<sub>ς</sub> εἰπόντα<sup>9</sup>· έπειδὴ γὰρ Σάρδεις έάλωσαν, τὸν λοιπὸν βίον λέγεται βιώναι ιδιώτης ὢν παρὰ Πέρσαις. 4. 'Εν τοῖς Ἡροδότου βιβλίοις ἀν-έγνωμεν τήμερον ἄλλα τε<sup>10</sup> καλὰ καὶ δὴ καὶ περὶ τῆς ἐν Σαλαμῖνι μάχης,—ὡς Ἀρτεμισιᾷ βασιλείᾳ<sub>ς</sub>, ὑπὲρ Ξέρξου μαχομένη ναῦν τῶν Περσῶν ἄκου- 15 σα κατ-έδύσε. Διωκομένη γὰρ ὑπὸ νεῶς Ἀττικῆς καὶ φοβου-

79—<sup>2</sup> In prose used only in compos. ἀπο-, ἀνα-, κατα-, etc. Aor. inflected like έστην. <sup>3</sup> Use ζάω for the pres. and imperfect. <sup>4</sup> In prose used only in compos. ἀπο-, εκ-, etc. <sup>5</sup> G. 505, and p. 119. H. 335. <sup>6</sup> of impiety.

<sup>7</sup> § 67. <sup>8</sup> anticipated cowardice in coming upon him. <sup>9</sup> § 27, n. 9. <sup>10</sup> τί . . . καὶ δὴ καὶ a formula for despatching subordinate matters and coming to the important one; besides other fine things, about—.

μένη μὴ ἀλοίη, ἔγνω βέλτιον εἶναι φίλον κατα-δύσαι ἢ αὐτὴ κατα-δύναι. Οὕτως οὖν ἐγένετο φανερά<sup>11</sup> μάχεσθαι ἐπισταμένη ὥσπερ τις καὶ ἄλλη<sup>12</sup>. Ἐγένετο δ' ἡ μάχη δι' ὅλης τῆς ἡμέρας (παρὰ γὰρ Αἰσχύλου ἀκούομεν τὸν ἥλιον δύναι ἔτι μαχομένων<sup>13</sup>), τέλος δ' ἦρτηθεις Ξέρξης ἐβουλήθη ὡς ἂν δύνηται<sup>14</sup> τάχιστα εἰς 20 τὴν Ἀσίαν δια-βῆναι· οὐ γὰρ ὡς ἠλπιζεν ἀπ-έβη<sup>15</sup>, ἡ μάχη. Καὶ δια-βᾶς ἀπὸ τῆς Εὐρώπης εἰς Σοῦσα ἀν-έβη πρὸς τὴν μητέρα Ἀτοσσαν.—Δι-ηγείται δ' Ἡρόδοτος καὶ τόδε, ὡς Ἑλλην τις, ἔν' ἀπὸ Περσῶν ἀπο-δραίη, δὺς εἰς τὴν θάλατταν οὐκ ἀν-έσχε πρὶν σταδίους ἦλθεν ὀγδοήκοντα· τοῦτο δ' ἄπιστον<sup>16</sup>, ὡς αὐτὸς 25 εἴρηκεν Ἡρόδοτος.

5. (*Drill.*) Those-who were captured,—those-who ran away,—we ran away,—they put on their breastplates,—may you anticipate him [in] crossing<sup>17</sup> the river<sup>18</sup>. 6. Alcibiades is said to have lived a wicked life. 7. The sun did not set until<sup>19</sup> he<sup>20</sup> sank the ship. 8. Let a man<sup>21</sup> know himself; for whoever<sup>22</sup> knows himself is wise. 9. Recognizing<sup>23</sup> that he had been convicted according to the laws, he did not try<sup>24</sup> to run away. 10. Odysseus<sup>25</sup> narrated how he had gone down to Hades<sup>26</sup>.

## Verbs in -νῦμι (after a Vowel -νῦμι).

## § 80

Δεῖκ-νῦμι. G. 506. 509. 797, 1. H. 332. 352. 525–28.

N.B. 1. Only the Pres. and Imperf. by the μι-conjugation. 2. ῥ only in the sing. of the indic. and second sing. of the imperat. act., otherwise naturally short.

1. -άγ-νῦμι<sup>1</sup> *I break*  
ἔαγα<sup>2</sup> *am broken*

2. Δεῖκ-νῦμι *I show*  
3. -έν-νῦμι<sup>1</sup> *I clothe*; mid. *myself*

79—<sup>11</sup> showed plainly. <sup>12</sup> Note gender. <sup>13</sup> Sc. αὐτῶν; gen. absolute.  
<sup>14</sup> Or ὡς δύναιτο, by indir. discourse. <sup>15</sup> Aor. participle. <sup>16</sup> Accusative.  
<sup>17</sup> πρὶν c. indic. <sup>18</sup> τις. <sup>19</sup> In three ways. See § 55, sent. 12. <sup>20</sup> Aor. partic. with ὅτι-clause, or acc. (*himself*) c. partic. <sup>21</sup> R. 20. <sup>22</sup> εἰς c. gen. (sc. οἰκίαν).

80—<sup>1</sup> In prose κατ-άγνῦμι, ἀμφι-έννῦμι, ἀπ-όλλῦμι (λλ for λν), but in perf. ὄλωλα. <sup>2</sup> A number of second perfects act. are intrans. in meaning. H. 501.

§ 74 tue., alone, renders<sup>8</sup> and will render<sup>9</sup> them happy.,. Who, therefore, would<sup>10</sup> not regard<sup>11</sup> him [as] a very-great teacher?

2. (Ἡ ἡμετέρα πατρίς, πῶς μέλλει σφίζεσθαι;) Πρότερον μὲν οἱ σοφοὶ τῶν πολιτῶν τοὺς νόμους ἐτίθεσαν, νῦν δ' ἀξιούμεν.,  
 10 αὐτοὶ τοὺς νόμους τίθεσθαι<sup>7</sup>. Σκεπτέον., οὖν, ὅταν τιθώμεθα, εἴ<sup>9</sup> ὑπ' ἀγαθῶν προ-τίθενται ἢ ὑπὸ πονηρῶν. Εἰ γὰρ τῇ τῶν πονηρῶν γνώμῃ προσ-τιθείμεθα, ταχέως ἂν κακὴν τὴν πόλιν<sup>8</sup> τιθεῖμεν ἐξ εὐδαίμονος.—Ἐτι δὲ χρὴ ὁμόσαι κρτνοντας<sup>10</sup> κατὰ τοὺς νόμους τὴν ψῆφον θήσεσθαι<sup>11</sup>. δικαίων νόμων γὰρ οὐδὲν ὄφελος., εἰ τὴν  
 15 ψῆφον θησόμεθα ἀδίκως. Τοῖς μὲν οὖν πονηροῖς ἐπι-τιθῶμεν<sup>12</sup> δίκην, τοὺς δὲ χρηστοὺς πειρώμεθα τιμῶντες<sup>13</sup> οὕτω δια-τιθέναι πρὸς τὴν δημοκρατίαν, ὥστε<sup>14</sup> καὶ τούτους<sup>14</sup> αὐτῇ προθύμως προσ-τιθεσθαι<sup>14</sup>.

3. Οἱ Ἕλληνες, ὅποτε μὲν ἐπι-τιθεῖντο τοῖς πολεμίοις, λαβόν-  
 20 τες τὰ ὄπλα ἐπαιάνιζον., καὶ δρόμῳ προ-ῆγον, ὅποτε μέντοι<sup>15</sup> ἐν τάξει., πορευόμενοι βούλονται ἐπι-στήναι., ἐτίθεντο τὰ ὄπλα.

## II. Second Aorist and Other Tenses.

(Ἔθη-κα, -κας, -κε. Ἔθε-μεν, -τε, -σαν. G. 802, 2. II. 333. 432.)

Κεῖμαι. G. 818. H. 482.

N.B. Κεῖμαι often stands as a substitute for the rarely used perfect passive of τίθημι.

E.g. Νόμους τεθήκαμεν aor., but νόμοι κεῖνται pass.

4. Distinguish the forms ἔθηκε τίθηκε, θῶ τιθῶ, τίθει ἐτίθει, τιθέντων (imperat.) τιθέντων, τιθείς τεθείς, τιθέναι τεθῆναι, τιθῶ τεθῶ, θές θείς.

5. Καλὸς ὁ λόγος<sup>16</sup> ὁ ὑπὸ Ξενοφώντος συν-τεθείς περὶ τῆς  
 25 Κύρου ἀναβάσεως ἐπὶ τὸν ἀδελφόν. Κύρῳ γὰρ πάντας εὐρίσκο-μεν πιστεύοντας. Εἰ γὰρ τινι συν-θεῖτο<sup>17</sup> καὶ εἴ τινι σπεύσαιτο<sup>11</sup>,

74—<sup>8</sup> Write both indic. and optative. <sup>7</sup> § 67. <sup>1</sup> Τίθεσθαι νόμους to enact one's own laws, reg. used of a democracy. <sup>9</sup> whether. <sup>10</sup> state. <sup>10</sup> when—.

<sup>11</sup> that we will cast—. Fut. in indir. disc. reg. used after verbs of hoping, expecting, swearing, promising. G. 1286. H. 948a. <sup>12</sup> § 29, n. 1. <sup>13</sup> by—.

<sup>14</sup> that these too may—. <sup>15</sup> μέντοι a stronger substitute for δὲ after μὲν.

<sup>16</sup> account. <sup>17</sup> Why optative? See § 53.

καὶ εἴ τιμι ὑπό-σχοιτό τι, ἐν-έμενε τοῖς ὁμολογημένοις,, καὶ οὐκ § 74  
 ἐψεύδετο<sup>18</sup>. Κακῶς γοῦν<sup>19</sup> ποτε δια-κείμενοι πρὸς αὐτὸν οἱ Ἑλ-  
 ληνες (ἀκούσαντες ὅτι πολλῶν ἡμερῶν ὁδὸν ἄγοι αὐτούς, ἵν' ἐπι-  
 θεῖτο τῷ βασιλεῖ) εὐθύς συν-ηλλάγησαν,, αὐτῷ συν-θεμένῳ<sup>20</sup> 30  
 μισθόν, τε παρ-έξεν πλείονα καὶ πάλιν εἰς Ἰωνίαν κατα-στήσειν.  
 6. Ἄλλος λόγος ὑπὸ Ξενοφῶντος συν-ετέθη περὶ Σωκράτους.  
 Σύγ-κεῖται δὲ τὸ πολὺ<sup>21</sup> ἐκ διαλόγων, οὓς ἐκεῖνος πρὸς τοὺς φί-  
 λους ἐποιεῖτο. 7. Σωκράτην, καίπερ παρὰ πάντων ὁμολογηθέντα  
 φρονίμους ὡς ἐπὶ πολὺ<sup>21</sup> τοὺς συν-όντας θεῖναι καὶ χρηστούς, οἱ<sup>35</sup>  
 Ἀθηναῖοι, ἅτ' ἄθεον<sup>22</sup>, θέντες<sup>23</sup> αὐτόν, τὴν ψῆφον ἔθεντ' ἀπο-κτεῖ-  
 ναι. 8. Ξενοφῶντι<sup>24</sup> θύοντι<sup>25</sup> ἡκέ<sup>26</sup> τις ἐκ Μαντινειαῖς ἄγγελος λέ-  
 γων Γρύλλον τὸν υἱὸν αὐτοῦ τεθνάναι. Καὶ ἐκεῖνος ἀπ-έθετο  
 μὲν τὸν στέφανον,, θύων δ' οὐκ ἐπαύσατο. Ἐπειδὴ δ' ὁ ἄγγελος  
 προσ-έθηκε καὶ ἐκεῖνο, ὅτι κάλλιστα ἀγωνισάμενος<sup>27</sup>, ἔπεσεν ὁ 40  
 Γρύλλος, πάλιν ὁ Ξενοφῶν ἐπ-έθετο τὸν στέφανον.—Εὖ γε<sup>28</sup>, ὦ  
 Ξενοφῶν· ἄλλ' ἐμὲ θές τῶν<sup>29</sup> πρὸς σέ φιλικῶς,, δια-κειμένων.  
 9. Ἀθῆναι μὲν πόλις τῆς Ἑλλάδος ἡ ἐνδοξοτάτη ἐν τῇ Ἀττικῇ  
 κεῖται, ὁ δὲ Λυκαβηττὸς τὸ ὄρος,, ὑπέρ-κεῖται τῆς πόλεως. Ἡ  
 δὲ Σαλαμῖς καὶ ἡ Αἰγίνα νῆσοι τῇ Ἀττικῇ ἐπί-κεινται. 45

10. Most excellent<sup>36</sup> laws are said to have been established<sup>37</sup>  
 by Solon, but often the Athenians were so disposed toward  
 the accused<sup>38</sup> as<sup>39</sup> to cast their vote[s] contrary<sup>40</sup> to the laws or  
 unjustly. Certainly<sup>41</sup> on Socrates they imposed the heaviest<sup>42</sup>  
 penalty. 11. The messenger having added what he added,<sup>43</sup>  
 why do you think did Xenophon put on<sup>44</sup> his wreath again?  
 12. By whom was the Iliad<sup>45</sup> composed? I asked by whom  
 the Iliad was composed<sup>46</sup>. 13. On what did Cyrus agree with  
 the Greeks?

74—<sup>18</sup> γοῦν (γ' οὖν) introduces at least one instance certainly of the general statement preceding. <sup>19</sup> on his agreeing. <sup>20</sup> mostly. G. 1060. H. 719b.

<sup>21</sup> § 21, n. 5. <sup>22</sup> having come to regard (aorist). <sup>23</sup> While Xen. was sacrific-

ing there came to him. R. 7. <sup>24</sup> εὖ γε bravo. <sup>25</sup> as one of or among—.

<sup>26</sup> ἄριστος. <sup>27</sup> Aorist. <sup>28</sup> ὁ φεύγων. <sup>29</sup> Cf. line 17. <sup>30</sup> See n. 18.

<sup>31</sup> μίγιστος. <sup>32</sup> Acc, c, inf. <sup>33</sup> Both moods.



## § 75

## Δίδωμι—Root δο.

N.B. Only the Pres., Imperf., and Second Aor. by the μι-conjugation.

G. 506, 509. H. 330, 350.

## I. Pres., Imperf., and Fut., Aet. and Middle.

1. Τοῖς μὲν δίδωσι, τοῖς δ' ἀφ-αιρεῖται, τύχη.

2. Χάριτας, δικαίᾱς καὶ δίδου καὶ λάμβανε.

3. 'Εάν τις<sup>1</sup> τι παρά τινος λάβῃ, δίκαιόν<sup>2</sup> ἔστιν ὡς τὰ πολλὰ<sup>3</sup> ἀπο-διδόναι. Εἰ δέ τις ὄπλα μαινομένων, ἀνδρὶ ἀπο-διδούῃ<sup>4</sup>, πᾶς ἂν εἴποι ὅτι οὐ δίκαιος ὁ ἀπο-διδούς. 4. Οἱ μὲν κατὰ τοὺς νόμους κρίνοντες δίκην ἐπι-τιθέντων, οἱ δὲ τοὺς νόμους παραβαίνοντες δίκην διδόντων. Οὐ γὰρ σωθήσεται ἡ πόλις, ἐὰν οἱ ἀδικοῦντες δίκην μὴ δίδωσιν. 5. Τίς ὑμῶν, ὦ νεᾷνιαι, ἀνὴρ γενόμενος, οὐκ ὁμείται, καὶ συν-θήσεται τὴν πατρίδα μὴ προ-  
10 δώσειν; Καὶ γὰρ οἱ Ἀθηναῖοι τὴν πίστιν, ἐδίδουσαν τήνδε· Τὴν πατρίδα, ἣν ἡμῖν οἱ πατέρες παρα-διδόασι, καὶ τοῖς ἡμετέ-  
ροις παισὶν ἡμεῖς οὐκ ἑλάττω<sup>5</sup> παρα-δώσομεν, ἀλλὰ πλείω<sup>6</sup> καὶ ἀμείνω<sup>7</sup>. 6. Οἱ θεοὶ διδοῖέν σοι ἡδονήν, ὦ φίλε. 7. Παρ' Ἀθη-  
ναίοις στρατηγῷ μὲν δύο δραχμαί, τῆς ἡμέρας<sup>8</sup> ἐδίδοντο, στρα-  
15 τιώτῃ δὲ ἐκάστῳ καὶ ναύτῃ, τριώβολον. 8. 'Εν ταῖς τῶν Ἀθη-  
ναίων ἐκκλησίαις, ἐδίδοδοτο λέγειν τῷ βουλομένῳ. 9. Εἰ πλούτος ὑμῖν διδοῖτο<sup>9</sup> μετ' ἀδικίας, πάντες (οἶμαι) ἀπό-σχοισθ' ἂν.

10. To give is better than to receive. 11. Receive what is offered<sup>9</sup> with good-will, and render thanks to the giver. 12. Alcibiades, tried-to-betray his country to the enemy after swearing<sup>9</sup> that he would deliver it to his children larger and better than he was receiving<sup>10</sup> it.

75—<sup>1</sup> Why is enclitic τις here accented?

generally.

H. 254, 236.

<sup>2</sup> R. 19 for form of conditional sentence.

<sup>3</sup> τῆς ἡμέρας = καθ' ἐκάστην ἡμέραν = per diem.

thing offered (participle).

<sup>8</sup> R. 1.

<sup>9</sup> Aor. participle.

tense?

<sup>4</sup> right.

<sup>5</sup> ὡς τὰ πολλὰ

<sup>6</sup> G. 361, 358.

<sup>7</sup> = the

<sup>10</sup> Original

## II. Second Aorist and Other Tenses.

(Ἔδω-κα, -κας, -κε. Ἔδο-μεν, -τε, -σαν. G. 802, 2. H. 334. 432.)

13. Δός μοι πιεῖν<sup>11</sup>. Δότω τίς μοι βιβλίον. Τίς σοι τοῦτ' ἔδωκε; Ὑμεῖς ἔδοτε. Τίς σοι τοῦτο δέδωκε; Ὑμεῖς δεδώκατε. Βούλομαι αὐτῷ βιβλίον δοῦναι. 14. Αἰσθόμενος ὅτι ἡ πόλις 25 { προῦδόθη<sup>12</sup> (προ-δοθήσεται, προ-δέδοται) } τὸν προδότην { προ-δοθείη (προ-δοθήσοιτο, προ-δεδομένη εἴη) } ἔφη δίκην δάσκειν (δοῦναι, δεδωκέναι, διδόναι).

15. Ἡ δοῦσα πάντα πάντ' ἀφ-αιρεῖται τύχη.

16. Ὡς<sup>13</sup> μέγα τὸ μικρόν ἐστίν ἐν καιρῷ, δοθέν.

30

17. He prays<sup>14</sup> to the gods to grant<sup>15</sup> health. And<sup>16</sup> may they grant<sup>17</sup> it. 18. What did you give him to drink? *They*<sup>18</sup> gave him wine, *I* water. 19. When was the money paid? It is said not to have been paid<sup>19</sup>. 20. The city having been betrayed, we delivered our arms to the enemy. And they<sup>17</sup> delivered-in-return the traitor, that he might pay the penalty of betrayal<sup>18</sup>. 20. Distinguish the forms δέδοται δίδοται, διδόμενος δεδομένος, δεδοσθαι δίδοσθαι, διδῶ δῶ, διδόντων (imperat.) διδόντων.

Ἰημι (I)—Root *ἰ*.

## § 76

N.B. Only the Pres., Imperf., and Second Aor. by the *μι*-conjugation.

G. 810. H. 476.

(Ἰ-κα, -κας, -κε. Εἶ-μεν, -τε, -σαν. G. 802, 2. H. 432.)

1. Ἄφ-ες με. Οὐκ ἀφ-ήσω.—Μὴ ἀφ-ῆς<sup>1</sup> τὸν κύνα. Οὐκ ἀφ-ῆκ' αὐτόν.—Μὴ ἀφ-ῆτε τοὺς ὄρνιθας<sup>10</sup>. Ἄλλ' ἤδη ἀφ-εἶμεν. 2. Ὁ στρατηγὸς οὐ βούλεται οὔτε προ-έσθαι τοὺς πρὸς αὐτὸν φεύγοντας οὔτ' ἀφ-εἶναι τὸν στρατόν· ἀκούει γὰρ οὐ μακρῶν<sup>3</sup> ἀπείναι, τοὺς πολεμίους. 3. Ὑπ-έσχου πάντ' ἀφ-ήσειν· ἀλλὰ 5

75—<sup>11</sup> to drink = a drink.

<sup>19</sup> = προ-εδόθη. G. 541. H. 360a.

<sup>12</sup> How—, exclamatory.

<sup>14</sup> Aorist.

<sup>15</sup> ἄλλὰ.

<sup>16</sup> ἐκεῖνοι.

<sup>17</sup> R. 3g 2.

<sup>18</sup> = of the betraying. Art. c. aor. inf.

76—<sup>1</sup> § 61, n. 2.

<sup>3</sup> far; lit. long journey (sc. δδόν).

τοῦτο τὸ ξίφος, ἤνυρον οὐκ ἀφ-ειμένον. 4. Κακῶς ἴης, ὃ τοξότα, ἰεῖς· γὰρ ἁμαρτάνεις τοῦ σκοποῦ. 5. Μετὰ τὸν πόλεμον τὸ στράτευμα ἀφ-είθη· ἀφ-εθὲν δ' οἴκαδ' ἴετο ὡς τάχιστα. 6. Κύρος ὀρών τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς· καὶ διώκοντας, 10 ἡδόμενος· οὐδ' ὥς· ἐφ-ίει τοῖς ἐξακοσίοις ἵππεῦσι, τοῖς περὶ αὐτὸν συν-διώκειν· ὕστερον δ' ἴεντο μὲν ἐκείνοι, Κύρου ἐφ-έντος, εἰς τὸ διώκειν, ἴετο δ' αὐτὸς κατ-ιδὼν βασιλέα.

7. Ἀφ-εἰς τὰ φανερά μὴ δίωκε τὰ φανή.

8. Now at length<sup>a</sup> they were disbanded. 9. Doing their 15 best<sup>b</sup>, they could not shoot<sup>10</sup> with Odysseus',<sup>11</sup> bow. For it was too mighty<sup>12</sup> for them<sup>13</sup> to shoot. 10. While<sup>14</sup> you<sup>15</sup> (*plur.*) were abandoning your allies, we were hastening to<sup>16</sup> the rescue,<sup>17</sup> 11. We shall not shoot yet,<sup>18</sup> in case<sup>19</sup> they may let him go voluntarily,<sup>20</sup> 12. Distinguish the forms ἀπ-ῆ ἀφ-ῆ, ἀφ-είη ἀπ- 20 εἴη, ἀπ-ῆμεν ἀφ-εἶμεν, ἀφ-εἶναι ἀπ-εἶναι, εἶς εἷς εἰς.

## § 77

## Verbs following ἴσθμι in Conjugation.

1. Ἐμ-πί-μ-πλη-μι<sup>1</sup> (πλα-), ἐμ-πλή-σω, etc. *I fill.*

2. Ἐμ-πί-μ-πρη-μι (πρα-), ἐμ-πρή-σω, etc. *I burn.*

## The Deponents

3. Δύνα-μαι, δυνή-σομαι, ἐδύνη-θην<sup>2</sup>, δεδύνη-μαι *I can, am able, have power.*

4. Ἐπίστα-μαι, ἐπιστή-σομαι, ἠπιστή-θην *I know, know how to (c. inf.).*

5. Κρέμα-μαι, κρεμή-σομαι *I hang, am suspended.*

6. Ἐπριά-μην (Aor.<sup>3</sup>) *I bought.* G. 505, and p. 121. H. 489, 9. 539, 7.

For irregular accent in subjunct. and optat. (e.g. δύνωνται, πρίαίτο), see G. 729, 742. H. 487, 2-3. 445a.

1. Ἐπορεύθη ὡς ἐδύνατο τάχιστα—Πορεύσεται ὡς ἂν δύνῃ-

75—<sup>3</sup> when—, <sup>4</sup> the force in their own line, i.e., those immediately opposed to them. <sup>5</sup> though—, <sup>6</sup> § 67, 14. <sup>7</sup> τὰ φανή. <sup>8</sup> § 66, n. 2. <sup>9</sup> § 64, line 20. <sup>10</sup> § 66, n. 4. <sup>11</sup> § 66, n. 5. <sup>12</sup> Accus., subject of infinitive. <sup>13</sup> § 66, n. 6. <sup>14</sup> you—we are in contrast, hence emphatic. Hence—? <sup>15</sup> Cf. line 12. <sup>16</sup> § 66, n. 9. Subjunctive.

77—<sup>1</sup> For inserted μ. Cf. G. 795, H. 534, 7a. For inserted σ in perf. and aor. pass. see G. 640. <sup>2</sup> N.B. Pass. deponent. <sup>3</sup> Not of ὀνίωμα *I buy.*

ται<sup>1</sup> τάχιστα—Ἐπορεύετο<sup>2</sup> ὡς δύναιτο<sup>3</sup> τάχιστα. 2. Τί ἐπρίαν-§ 77  
το; Οὐδέν· τίς γὰρ ἂν ἀρετὴν ἐξ ἀγορᾶς πρίαιτο; 3. Ἐνίστε  
τοὺς ἐν τῇ πόλει μέγιστον<sup>4</sup> δυναμένους ἐωράκαμεν ἡκιστα τὸ  
δίκαιον ἐπισταμένους. 4. Ὃς ἂν ἐπίσθηται<sup>5</sup> δύναται. 5. Ἐπί-  
σταται σαλπίζειν<sup>1,7</sup>; Παῖς ὦν ἡπιστάμην. 6. Δυνήσεσθέ μοι  
συν-ελθεῖν; Οὐ δέκα ἡμερῶν<sup>8</sup> δυνησόμεθα. 7. Πᾶν ποιούντες  
οὐκ ἐδυνήθησαν τὸ Ὀδυσσέως τόξον τεῖναι<sup>9,10</sup>. 8. Ποῦ κρέματα  
τὸ ἱμάτιόν<sup>11</sup> μου; Οὐ δύναμαί σοι εἶπεῖν. 9. Κρέμαιντο πάν-  
τες οἱ προδόται. 10. Οἱ στρατιῶται τῶν Ἑλλήνων ἐωνούντο<sup>12</sup> τὰ 10  
ἑαυτοῦ<sup>10</sup> ἕκαστος<sup>10</sup> ἐπιτήδεια<sup>13</sup>; ἐν δὲ τῇ Κύρου ἀναβάσει ἐνίος<sup>14</sup>  
οὐκ<sup>11</sup> ἦν<sup>11</sup> πρίασθαι<sup>11</sup> οὐδέν<sup>11</sup>. 11. Πόλιν ἐλόντες οἱ βάρβαροι τὰ  
ιερὰ ἐν-ἐπίμπρασαν<sup>5</sup>. Σαμίους δὲ μόνοις τῶν ἀπο-στάντων ἀπὸ  
Δαρείου οὐθ' ἡ πόλις οὔτε τὰ ιερὰ ἐν-επρήσθη, ἄτε<sup>15</sup> τοὺς ἄλλους  
Ἕλληνας προ-δοῦσιν. Ὅστερον δὲ χρόνῳ οἱ μετὰ Ξέρξου πᾶ- 15  
σαν τὴν ἀκρόπολιν ἐν-έπρησε τὴν Ἀθηναίων. 12. Οἱ Ἕλληνες  
οἱ μετὰ Κύρου στρατευσάμενοι τὰς τάφρους<sup>12</sup> ἡῦρον τὰς τῆς Βα-  
βυλωνίᾳς ὕδατος ἐμ-πεπλησμένᾳς, ὥστ' ἐνίστε οὐκ ἐδύναντο δια-  
βαίνειν ἀνευ γεφυρῶν<sup>10</sup>. Ταύτας γὰρ βασιλεὺς ἐν-έπλησαν, ἵνα  
φόβου τοὺς Ἕλληνας ἐμπλήσειεν. Οἱ δὲ τούναντίον<sup>12</sup> ἐλπιδῶν 20  
ἐν-ἐπίμπλαντο· ἐκ γὰρ τούτου ἡπίσταντο βασιλεῖᾳ ὅτι ἑαυτοὺς  
φοβοῖτο. Οὐ γὰρ ἦν ὥρᾳ<sup>16</sup> τὰς τάφρους ἐμ-πιμπλάναι.

13. Πόλλ'<sup>13</sup> ἡπίστατο ἔργα, κακῶς δ' ἡπίστατο πάντα<sup>14</sup>.

14. The Greeks were said to burn houses, but not the tem-  
ples of the gods. 15. The Athenians were easily filled with 25  
hopes. 16. Philip<sup>16</sup> was not able<sup>15</sup> to buy the votes<sup>16</sup>, of all the  
orators<sup>16</sup>. 17. Cyrus knew how to rule if any one did<sup>17</sup>. 18.  
Let those that<sup>17</sup> know not<sup>18</sup> how to fight know<sup>19</sup> that<sup>20</sup> the toil,

77—<sup>4</sup> After the relat. adv. ὡς, the mood varies as after the pron. ὅς. See  
§ 55. <sup>5</sup> Imperf. the tense of repeated or customary action. <sup>6</sup> See again

§ 55 (repetition in the past).

<sup>7</sup> Agrees with the noun that is implied in  
the verb—those having the greatest power. <sup>8</sup> Or ὁ ἐπιστάμενος. <sup>9</sup> § 65, n. 5.

<sup>10</sup> each his own—.

<sup>11</sup> there was no buying anything. <sup>12</sup> = τὸ ἐναντ. on the  
contrary. Cf. § 66, n. 11. <sup>13</sup> For accent, see G. 120. H. 107. <sup>14</sup> The

verse is a dactylic hexameter. <sup>15</sup> Write both imperf. and aorist. <sup>16</sup> § 57,

line 3. <sup>17</sup> R. 11. <sup>18</sup> § 55, n. 2. <sup>19</sup> Imperative. <sup>20</sup> ὅτι.

is hard. 19. All would buy<sup>21</sup> virtue from the market, if they  
 30 could<sup>21</sup>. 20. We marched as fast as we could—we shall march  
 as fast as we can<sup>4</sup>. 21. Explain the mistake, often made by begin-  
 ners, in ἐδύνετο, δυνόμεθα. 22. Synopsis of the pres. and aor. of δύνα-  
 μαι.

## § 78

Irregular Verbs of the  $\mu$ -Conjugation.

1. Εἰμί (ἐσ-, Lat. *es-se*), ἔσομαι *I am*. G. 806. H. 478.
2. Εἶμι (i-, Lat. *i-re*) *I shall go*. G. 808. H. 477.
3. Φημί (φα-), φήσω *I say*. G. 812. H. 481.
4. Κάθ-ημαι (ἦσ-), (ἐ)καθήμην *I am seated*. G. 815. H. 484.
5. Οἶδα (ιδ-), ᾔδῃ, εἶσομαι *I know*. G. 820. H. 491.

Synopsis of ἔρχομαι *I go* is as follows:

ἔρχομαι, ἦα, ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών.

εἶμι *I shall go*, ἴοιμι, ἰέναι, ἰών.

ἦλθον *I went*, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών.

ἐλήλυθα, regular.—Observe that ἔρχομαι is used only in the pres. indic. (ἡρχόμην is the imperf. of ἄρχομαι), and that the optat., infin., and partic. of εἶμι have both a pres. and a fut. meaning.

1. (*Drill in distinguishing forms identical or similar.*) Ἄ εἶδε, ταῦτ' οἶδε.—Ταῦτ' ἤδη ᾔδῃ.—Ἐφαμεν ταχέως εἰσεσθαι· παρ-έσεσθαι<sup>1</sup> γὰρ ταχέως.—Ἐφασαν ἤδη τοὺς ἄλλους ἀφ-ιέναι, ἀπ-ιέναι<sup>2</sup> δ' αὐτοὶ ὡς ἂν δύνωνται τάχιστα.—Ὅτ' οὐ πόρρω οἱ  
 5 πολέμοιοι ἀπ-ῆσαν, ἀπ-ῆσαν πρὸς αὐτοὺς οἱ ἀπο-στάντες ἀφ' ἡμῶν.—Ἀγαθὸς ἴσθι, φᾶσί, καὶ εὖ<sup>3</sup> ἴσθ<sup>3</sup> ὅτι εὐδαίμων ἔσει· εἴσει γὰρ ὦν<sup>4</sup> φίλος τοῖς θεοῖς. 2. Ὅρκον, διδόντες οἱ Ἕλληνες ἔφασαν τοιόνδε· Ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεί. 3. Τῷ αἰσχυρὰ κέρδη, διδόντι<sup>5</sup> φάτω ὁ χρηστός· Ἀπ-ιθι σὺ λαβὼν τὴν πονη-  
 10 ρίαν. 4. Οἱ φίλοι σου εἶπον ὅτι ἀπ-ίοιεν<sup>5</sup>. Ἄλλ' οἶε σὺ ἀλη-  
 θῶς αὐτοὺς ἀπ-ιέναι<sup>2</sup>;—Οὐκ οἶδα ἐγώ. Τοῦτο μέντοι δύναμαί σοι φάναι, ὅτι οὐ<sup>6</sup> με<sup>6</sup> λήσουσιν<sup>6</sup> ἀπ-ιόντες<sup>7</sup>. 5. Σωκράτης φησὶν

77—<sup>21</sup> R. 19.

78—<sup>1</sup> § 72, n. 2. <sup>2</sup> Future. <sup>3</sup> be assured. <sup>4</sup> that you are. <sup>5</sup> offer-  
 ing. <sup>6</sup> λανθάνω, λήσω. They will not depart without my knowing it. See  
 § 67, n. 10, and G. 1586. H. 984. <sup>7</sup> Present.

εὔρεῖν ἀφθονίαν ἀνθρώπων οἰομένων μὲν εἰδέναι τι, εἰδέναι δ' ὀλίγα ἢ οὐδέν· αὐτὸς δ' ἂν μὴ ᾔδειν<sup>8</sup>, οὐδὲ ᾔετο εἰδέναι.—Τί φῆς, ὦ μαθητά; Ἐσεῖ σὺ ἐν τοῖς εἰδόσιν ἢ ἐν τοῖς οἰομένοις εἰδέναι; 15 6. Ὁ μὲν τὸ ὅλον, εἰδὼς<sup>10</sup> εἰδείη ἂν καὶ τὸ μέρος,, οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι<sup>11</sup> ἴσασι τὸ ὅλον. 7. Βούλει<sup>12</sup> καθώμεθα<sup>13</sup> ἀμφί,, τὸ πῦρ;—Μάλιστα<sup>14</sup>· ἐν χειμῶνι γὰρ ἐσπέρεās<sup>15</sup> ἐκαθήμεθ' αἰεὶ περὶ τὸ πῦρ. 8. Ξενοφῶν λέγει ὡς Κῦρός ποτ' ἐφ' ἄρματος καθήμενος ἐπορεύετο.

20

9. Φιλόπονος,, ἴσθι, καὶ βίον κτήσει καλόν.

10. Εὖ ἴσθ', ὅταν τις εὐσεβῶν θύῃ θεοῖς,

Κᾶν μῖκρά θύῃ, τυγχάνει σωτηριάς.

11. (*Dialogue.*) Do you know where the enemy<sup>16</sup> are encamped (=seated)?—Some<sup>17</sup> say they are encamped not far<sup>25</sup> away, and that within two days<sup>17</sup> they will depart; but from others I heard that<sup>18</sup> they were encamped across, the river and would not depart within a month,,; others again,, think they are already departing. Pickets are posted<sup>19</sup> that we may know as soon as possible, but up to,, this [time] they have not<sup>30</sup> come<sup>20</sup>.—If the enemy should approach<sup>21</sup>, what would you say<sup>21</sup> was necessary<sup>22</sup> to do?—If they were already approaching, we should know<sup>23</sup>; but as it is<sup>24</sup>, we do not know anything<sup>25</sup>, nor shall we know until<sup>26</sup> the pickets come.

## Second Aorists in $\mu$ from Verbs in $\omega$ .

§ 79

G. 799. H. 489.

1. Ἀλίσκομαι,, ἀλώσομαι, ἐάων<sup>1</sup> (ἤλων), ἐάωκα (ἤλωκα).

78—<sup>8</sup> = if he did not know things; hence μὴ. See § 55, n. 2. <sup>9</sup> no more did he—, or he did not—either. <sup>10</sup> = εἰ τις τὸ ὅλον εἶδει. R. 19. <sup>11</sup> not likewise. <sup>12</sup> do you wish that we—. G. 1358. H. 866, 3b. <sup>13</sup> by all means, yes indeed. <sup>14</sup> Cf. § 64, line 2. <sup>15</sup> By prolepsis; § 58, n. 3. <sup>16</sup> R. 6.

<sup>17</sup> § 65, n. 5. <sup>18</sup> ὅτι. Write both indic. and optative. <sup>19</sup> Perf. (= pres. state). <sup>20</sup> Perfect. <sup>21</sup> Optat. R. 19. <sup>22</sup> εἶν or χρῆναι. <sup>23</sup> Indic. c. ἄν. R. 19. <sup>24</sup> § 67, n. 12. <sup>25</sup> not—nothing. <sup>26</sup> πρὶν ἂν c. aor. sub-

junct.

79—<sup>1</sup> -ων, -ως, -ω, -ωμεν, -ωτε, -ωσαν. G. 803, 2.

## § 79

2. Βαίνω<sub>33</sub>, -βήσομαι<sup>2</sup>, -έβην<sup>2</sup>, βέβηκα.
3. (Βιώω<sup>3</sup>), βιώσομαι, έβίωv<sup>1</sup>, βεβίωκα *I live*.
4. Γινώσκω<sub>11</sub>, γνώσομαι, έγνωv<sup>1</sup>, έγνωκα.
5. -διδράσκω<sup>4</sup>, -δράσομαι, -έδρᾶν, -δέδρᾶκα *I run away*.
6. Δύω, δύσω, έδύσα *I make sink or enter*.  
Δύομαι, δύσομαι, έδυν<sup>5</sup>, δέδυκα *I sink, enter, dive*.
7. Φθάνω<sub>33</sub>, φθήσομαι, έφθην (έφθασα).
8. Φύω, φύσω, έφύσα *I make grow*.  
Φύομαι, φύσομαι, έφυν, πέφυκα *I grow*.

Note here 1) that regularly the fut. has a mid. form, and the perf. is in -κα, 2) that if there are two aorists, that in -σα (1st aor.) is transitive, the 2d intrans., as έδύσα έδυν, έφύσα έφυν. So έστησα έστην, and regularly.

1. Γνωθι σαυτόν· σαυτόν γάρ γινούς πάντα γνώσει. 'Αλλά πάντα δεῖ γινῶναι, ἵνα γινῶς σαυτόν. 2. Σωκράτους ὑπ' Ἀθηναίων ἀσεβείας<sup>5</sup>, ἀλόντος οἱ φίλοι ἐδεήθησαν ἀπο-δρᾶναι Θήβαζε<sub>33</sub> (ἐν-δύς γὰρ έσθῆτ' <sup>1</sup>, ἄλλοτριᾶν ἔλαθεν' ἂν ἀπο-δράς). 'Αλλ' οὐκ ἤθελεν, ὥσπερ ἀσεβείας, οὕτω καὶ κακίης, ἀλῶναι· ὥστε θάνατος ἐπ-ιὼν<sup>8</sup> αὐτόν<sup>9</sup> έφθῆ<sup>8</sup> κακίαν<sup>8</sup>. Τίμῃς μέντοι ἄξιός έβίω μάλλον ἢ θανάτου. 3. Σόλων, ὡς ἦδη ἀν-εγνώκαμεν, οὐκ ἐδύνατο φάναι Κροῖσον εὐδαιμόνως ζῆν πρὶν ἂν ἐκεῖνος τελευτήσῃ· ἔγνω γὰρ τὸν εὖ βιούντα ὅτι κακῶς ἐνίστε τελευτᾷ. "Τστερον δ' ἔδει καὶ 10 Κροῖσον γινῶναι Σόλων' ὀρθῶς<sub>33</sub> εἰπόντα<sup>9</sup>· ἐπειδὴ γὰρ Σάρδεις ἐάλωσαν, τὸν λοιπὸν βίον λέγεται βιώναι ιδιώτης ὢν παρὰ Πέρσαις. 4. 'Εν τοῖς Ἡροδότου βιβλίοις ἀν-έγνωμεν τῆμερον ἄλλα τε<sup>10</sup> καλὰ καὶ δὴ καὶ περὶ τῆς ἐν Σαλαμῖνι μάχης,—ὥς Ἀρτεμισίᾳ βασιλείᾳ<sub>33</sub> ὑπὲρ Ξέρξου μαχομένη ναῦν τῶν Περσῶν ἄκου- 15 σα κατ-έδύσε. Διωκομένη γὰρ ὑπὸ νεῶς Ἀττικῆς καὶ φοβου-

79—<sup>2</sup> In prose used only in compos. ἀπο-, ἀνα-, κατα-, etc. Aor. inflected like ἔστην. <sup>3</sup> Use ζάω for the pres. and imperfect. <sup>4</sup> In prose used only in compos. ἀπο-, ἐκ-, etc. <sup>5</sup> G. 505, and p. 119. H. 335. <sup>6</sup> of impiety.

<sup>7</sup> § 67. <sup>8</sup> anticipated cowardice in coming upon him. <sup>9</sup> § 27, n. 9. <sup>10</sup> τὴ καὶ δὴ καὶ a formula for despatching subordinate matters and coming to the important one; besides other fine things, about—.

μένη μὴ ἀλοίη, ἔγνω βέλτιον εἶναι φίλον κατα-δύσαι ἢ αὐτὴ κατα-δύναι. Οὕτως οὖν ἐγένετο φανερά<sup>11</sup> μάχεσθαι ἐπισταμένη ὥσπερ τις καὶ ἄλλη<sup>12</sup>. Ἐγένετο δ' ἡ μάχη δι' ὅλης τῆς ἡμέρας (παρὰ γὰρ Αἰσχύλου ἀκούομεν τὸν ἥλιον δύναι ἔτι μαχομένων<sup>13</sup>), τέλος δ' ἦτθηθεις Ξέρξης ἐβουλήθη ὡς ἂν δύνηται<sup>14</sup> τάχιστα εἰς 20 τὴν Ἀσίαν δια-βῆναι. οὐ γὰρ ὡς ἠλπιζεν ἀπ-έβη<sup>15</sup>, ἡ μάχη. Καὶ δια-βᾶς ἀπὸ τῆς Εὐρώπης εἰς Σοῦσα ἀν-έβη πρὸς τὴν μητέρα Ἀτοσσαν.—Δι-ηγείται δ' Ἡρόδοτος καὶ τόδε, ὡς Ἑλλην τις, ἔν' ἀπὸ Περσῶν ἀπο-δραίη, δὺς εἰς τὴν θάλατταν οὐκ ἀν-έσχε πρὶν σταδίους ἦλθεν ὀγδοήκοντα. τοῦτο δ' ἄπιστον<sup>16</sup>, ὡς αὐτὸς 25 εἶρηκεν Ἡρόδοτος.

5. (*Drill.*) Those-who were captured,—those-who ran away,—we ran away,—they put on their breastplates<sup>17</sup>,—may you anticipate him [in] crossing<sup>18</sup> the river<sup>19</sup>. 6. Alcibiades is said to have lived a wicked life. 7. The sun did not set until<sup>20</sup> he<sup>30</sup> sank the ship. 8. Let a man<sup>21</sup> know himself; for whoever<sup>22</sup> knows himself is wise. 9. Recognizing<sup>23</sup> that he had been convicted according to the laws, he did not try<sup>24</sup> to run away. 10. Odysseus<sup>25</sup> narrated how he had gone down to Hades<sup>26</sup>.

## Verbs in -νῦμι (after a Vowel -νῦμι).

## § 80

Δείκ-νῦμι. G. 506. 509. 797, 1. H. 332. 352. 525-28.

N.B. 1. Only the Pres. and Imperf. by the μι-conjugation. 2. ῥ only in the sing. of the indic. and second sing. of the imperat. act., otherwise naturally short.

1. -άγ-νῦμι<sup>1</sup> *I break*  
ἔαγα<sup>2</sup> *am broken*

2. Δείκ-νῦμι *I show*  
3. -έν-νῦμι<sup>1</sup> *I clothe*; mid. *myself*

79—<sup>11</sup> *showed plainly.*

<sup>12</sup> Note gender.

<sup>13</sup> *Sc. αὐτῶν*; gen. absolute.

<sup>14</sup> Or ὡς δύναιτο, by indir. discourse.

<sup>15</sup> Aor. participle.

<sup>16</sup> Accusative.

<sup>17</sup> πρὶν c. indic.

<sup>18</sup> τις.

<sup>19</sup> In three ways. See § 55, sent. 12.

<sup>20</sup> Aor.

partic. with ὅτι-clause, or acc. (*himself*) c. partic. <sup>21</sup> R. 20. <sup>22</sup> εἰς c. gen. (*sc. οἰκίαν*).

80—<sup>1</sup> In prose κατ-ἀγνῦμι, ἀμφι-έννῦμι, ἀπ-όλλῦμι (λλ for λν), but in perf. ὄλωλα. <sup>2</sup> A number of second perfects act. are intrans. in meaning. H. 501.



- § 80 4. Ζεύγ-νῦμι *I yoke, join; bridge*  
 5. Κερά-ννῦμι *I mix*  
 6. Μίγ-νῦμι *I mix, mingle*  
 7. -όλ-λῦμι<sup>1</sup> *I destroy; mid. perish*  
 ὀλωλα<sup>2</sup> *I am ruined, lost*

8. Ὅμ-νῦμι *I swear*  
 9. Πήγ-νῦμι *I fix, fasten*  
 πέπηγα<sup>3</sup> *am fixed*  
 10. Ῥώ-ννῦμι<sup>4</sup> *I strengthen*  
 ἔρρωμαι *am strong*

1. Ὀλίγοις δείκνυ τὰ ἐντὸς ψυχῆς. 2. Οἶνον οἱ Ἕλληνες ὕδατι ἐκεράννυσαν, ἀλλ' ἄκρατον οὐκ ἔπινον ὥσπερ ἡμεῖς. 3. Ἐὰν πεζῇ, ποταμὸς μὴ διαβατὸς, ἦ, οἱ νῦν στρατηγοί, ὥσπερ οἱ παλαιοί, ζευγνῦσι πλοίοις. <sup>5</sup> Ἐλλήνες οἱ μετὰ Κήρου ἀνα-βάντες πολλὰς γεφύρας πλοίοις ἐξευγμέναις. Τὸν δ' Ἑλλησποντον ζευγνὺς Ξέρξης πρῶγματ' εἶχεν, ὡς ἐπιδείκνυσιν Ἡρόδοτος· τὰς γὰρ γεφύρας, αἱ ἐξευξε δύο, χειμῶν μέγας κατ-ἑάξεν ἐπι-πεσών, ὥστ' ἀλλὰς ἔδει δύο ζευγνύναι. 4. (Μῦθος.) Ἀκούομεν παρὰ παλαιοῦ φιλοσόφου τὰ <sup>10</sup> θνητὰ γένη, ὡς ἐποίησαν οἱ θεοί, ἐκ γῆς καὶ πυρὸς μίξαντες καὶ πάντων, ὅσα πυρὶ καὶ γῇ κεράννυνται. Οὐ μέντοι ἐν τῷ αὐτῷ ἔκαστον ἐπήγγυσαν ζῶον, ὥσπερ τὰ δένδρα, ἀλλὰ δύο σκέλη, ζευγνύντες ἢ τέτταρα<sup>5</sup> ἐποίουν αὐτὰ δύνασθαι βαίνειν τε καὶ ἀλλήλοις συμ-μυγνύναι. Ἔτι δὲ δεικνύουσιν οἱ θεοὶ ἐπι-μελούμενοι, ὧν <sup>15</sup> πεποιηκάσι γενῶν<sup>6</sup>, τὰ μὲν αὐτῶν ἀμφι-εννύντες θριξί τε καὶ δέρμασιν (ἵνα μὴ διὰ χειμῶν ἀπ-ολλύωνται), τοῖς δὲ ῥώμην πορίζοντες, τοῖς δὲ τάχος. Οὕτως οὖν ἐρρωμένα οὐκ ἦν κίνδυνος αὐτὰ ἀπ-όλλυσθαι εἰ μὴ<sup>11</sup> τὸ ἀνθρώπων. Οὗτοι γάρ, οὗτ' ἡμφι-εσμένοι<sup>12</sup> οὗτ' ἐρρωμένοι, παντάπασιν ἂν ὑπὸ θηρίων ἀπ-ώλοντο <sup>20</sup> καὶ χειμῶνος, εἰ μὴ ἐδείχθησαν αὐτοῖς τό τε πῦρ καὶ ἡ πολιτικὴ τέχνη. Πυρὶ μὲν γὰρ χρώμενος κεραννύοι ἂν τις χαλκόν, σίδηρον, ἄργυρον, καὶ ἐκ τούτων ὅπλ' ἂν ποιούη παντοῖα, οἷς οὐ μόνον τὰ θηρία ἀπ-ολεῖ<sup>13</sup> ἀλλὰ καὶ οἰκίαις καὶ ἄρματα καὶ ναῦς

80—<sup>3</sup> In Attic prose little used except in perf. mid. <sup>4</sup> the two bridges which—. Numeral in the relat. clause. <sup>5</sup> For augm. see G. 537, 1. H. 859.

<sup>6</sup> two others. Note the separation by a verb of words belonging together. See § 67, n. 6. <sup>7</sup> Sc. τόπῳ. <sup>8</sup> See n. 6. <sup>9</sup> show that they care. G. 1588. H. 981. <sup>10</sup> = τῶν γενῶν, ὧν (§ 45). <sup>11</sup> εἰ μὴ except. <sup>12</sup> For augmented

prepositions. G. 544. H. 361. <sup>13</sup> with which to destroy. See § 58, n. 9.

συμ-πηξει· τὴν δὲ πολιτικὴν τέχνην μαθόντες εἰς πόλεις συν- § 80  
 ἐρχόμεθα, ὁμνύντες ἀλλήλοις βοηθήσειν ἐπὶ πολεμίους, καὶ ῥώ- 25  
 μην, κεράννυμεν δικαιοσύνη. Οὕτως οὖν πέπηγε τὰ θνητὰ  
 γένη πάντα, ὥστε σῶζεσθαι καὶ μὴ ἀπ-όλλυσθαι.

5. Ὅρκον σὺ φεύγε, κἄν δικαίως ὁμνύης.

6. Νέος δ' ἀπ-όλλυθ' <sup>14</sup>, ὄντιν' ἂν φιλήθης.

7. Who used to mix wine with water? The Greeks. 8. 30  
 Who aided Jason, [when] yoking the bulls? Medea, 9.  
 What did the youth<sup>17</sup> in Athens swear on becoming men?  
 Not to betray<sup>18</sup> their native-land. 10. Who appointed Cyrus  
 general? His father. 11. What broke-to-pieces the bridge  
 built<sup>19</sup> for Xerxes? A great storm. 12. In what<sup>20</sup> was Soc- 35  
 rates clothed<sup>21</sup>? The same himation winter<sup>22</sup> and summer<sup>23</sup>.  
 13. Are all [the things] that<sup>24</sup> you have learned in this book  
 fixed in your mind,?—We shall try to fix them as well<sup>25</sup> as  
 we can.—Good<sup>26</sup>! my pupils, I praise, you. For you have  
 shown [yourselves] industrious<sup>27</sup>, and zealous, pupils, and [in] 40  
 doing this work well, you are clothing-yourself in strength<sup>28</sup>  
 for<sup>29</sup> greater works.

<sup>26</sup> Ἐρωσο<sup>26</sup>.

80—<sup>14</sup> = ἀπ-όλλυται.

<sup>15</sup> § 75, sent. 5.

<sup>16</sup> Fut. inf. (indir. discourse).

<sup>17</sup> Perf. partic. in attrib. position.

<sup>18</sup> Accusative.

<sup>19</sup> Perf. participle.

<sup>20</sup> Genitive.

<sup>21</sup> Cf. line 10.

<sup>22</sup> μάλιστα. See § 77, n. 4.

<sup>23</sup> § 74, n. 24.

<sup>24</sup> See n. 9.

<sup>25</sup> εἰς.

<sup>26</sup> Perf. imperat. mid.; be (= fare) well.

## RULES AND OBSERVATIONS.

[These observations on some of the common mistakes in beginning Greek follow no systematic order, but are given as the book itself requires. They are meant for ready reference and (here and there) as supplementary to the statements of the grammars, but are in no way intended to present completely any of the subjects touched upon.]

### 1

#### Attributive Position.

The predicate or predication of a sentence is the statement we make about a certain subject. The subject must be rendered "certain," that others may know clearly what it is of which we are talking or making predication. Thus, the unprefaced information, "The man escaped," causes one to ask: "What man?" The subject must, therefore, be more closely defined before we predicate of it; as, "The man *in the jail*," "The man *with the wooden leg*." Such words or phrases are called attributive, and

In Greek if a noun has the definite article, its attributes stand either—a) between the article and noun, or b) after the noun, with the article repeated. Thus: "The *in-the-jail* man," "The man the (one) *in the jail*."

Exception: A qualifying genitive may be an exception, and regularly is so, if a *genitive of the whole*. See also R. 4.

#### Predicative Position.

Words and phrases not in the attributive position form part of the predication (or statement) about the subject, and are said to stand in the predicative position. Thus: "The repentant sinner *from sin* doth turn."

**A subject in the neuter plural takes its verb in the singular. 2**  
*E. g. τὰ δένδρα ἦν καλὰ the trees were beautiful.*

### The Greek Article

3

a) if not ambiguous, often stands for the English unemphatic possessive pronoun. *E. g. ἔχει τὸ τόξον he has his bow.*  
 But *ἔχω τὸ τόξον αὐτοῦ I have his bow.*

b) is 1) RESTRICTIVE, or 2) GENERIC. *E. g. ὁ ἄνθρωπος, ὁ πόλεμος =*

- |  |                                  |
|--|----------------------------------|
| 1) <i>the man (i. e., the one we are speaking of)</i>      | } RESTRICTIVE<br>(Determinative) |
| <i>the war (in question)</i>                               |                                  |
| 2) <i>man (the genus, as distinct, e. g., from brutes)</i> | } GENERIC.                       |
| <i>war (this thing war, marked off from peace)</i>         |                                  |

Also in English the article is sometimes generic: "The laborer is worthy of his hire." "Woe to the pilgrim."

c) often, but not necessarily, is used with abstract nouns.  
*E. g. ἡ ἀρετή virtue, ἡ δικαιοσύνη justice.*

d) is, as a rule, omitted with a predicate noun. Thus: *Κῦρος πάντα πάντων ἀριστος ἦν Cyrus in all things was THE best of all.* *Τὸ θαυμάζειν ἀρχή ἐστι τῆς σοφίας Wonder is THE beginning of wisdom.*

e) often, but not necessarily, is used with names of people well known or already mentioned. (Originally the art. used on the second mention of a name was demonstrative. 'Ο δὲ Σίμων, or 'Αλλ' ὁ Σίμων, meant: "But he, Simon"—"But that man, Simon.") This observation applies also to names of towns.

f) is always seen in ἡ Ἀσίᾳ, and ἡ Εὐρώπη; and is always used with those names of countries that were adjectival in origin and continued to be felt as such. Thus: ἡ Ἀττικὴ (sc. χώρα or γῆ)—adject. Ἀττικός, -ή, -όν; ἡ Ἑλλάς, ἡ Φωκίς, ἡ Λακωνική, ἡ Βαβυλωνία, ἡ Βοιωτία. But Ἀῤῥία (with or without art.), because no longer felt as an adjective.

g) was originally a demonstrative pronoun (cf. French *le* = *the*, from Lat. *ille*), and in a few uses always remained so, viz. :

- 1) in contrasts. 'Ο μέν (ή μέν) . . . ὁ δέ (ή δέ) *this* (man or woman) . . . *that* (man or woman)
- 2) with δέ at the head of a clause, to CHANGE the SUBJECT.  
*E.g.* "I told him to write; and he writes" ὁ δὲ γράφει.
- 3) πρὸ τοῦ *before this, heretofore.*

#### 4 Possessive Genitive of Personal Pronouns.

ὁ ἵππος μου *my* HORSE (N.B. not *MY horse*)  
 τὸ δῶρόν σου *your* GIFT ( " not *YOUR gift*)  
 τὸ ἄθλον αὐτοῦ *his* PRIZE ( " not *HIS prize*).

Note here—1) the presence of the ARTICLE, 2) the PREDICATE POSITION of these unemphatic possessive genitives.

- 5 a) With unemphatic words NEVER begin a clause or sentence; *e.g.* with αὐτόν *him*. (Pre-positive conjunctions, prepositions, and the article are, of course, not taken into account.)

b) *Contra*, words that receive stress on a natural reading of the sentence must be brought toward the head of the Greek sentence—unless, to be sure, other means of emphasis are employed, as γέ, prolepsis, choice of word, etc.

- 6 μέν . . . δέ a) are used in contrasts. *E.g.*

Ἀθῆναι μέν . . . . ., Σπάρτη δέ . . . . .  
*Athens to be sure . . . . ., Sparta however . . . . .*  
*Athens on the one hand . . . . ., Sparta on the other . . . . .*  
*Athens I grant you . . . . ., Sparta on the contrary . . . . .*  
*While Athens . . . . ., yet Sparta (but, still) . . . . .*  
*Though Athens . . . . ., etc., etc.*

Often, however, emphasis on the words to be contrasted is an adequate rendering.

b) μέν . . . δέ follow the words to be contrasted; or if these are nouns with art. or prepos., then before the nouns. *E.g.* αἱ μέν Ἀθῆναι . . . , ἡ δὲ Σπάρτη. Ἐν μὲν ταῖς Ἀθήναις . . . ἐν δὲ τῇ Σπάρτῃ.

- c) A sentence 1) may be composed of two parallel clauses;

in which case μέν and δέ usually claim the second place in each respectively, μέν preceding even post-positive conjunctions, as γάρ, οὖν. Thus:

{ .. μέν γάρ ..... , } (Scheme I)  
{ .. δέ ..... }

Or 2) a sentence may, during its course, fall into two or more parts. Here, too, μέν and δέ mark the points of separation and contrast. Thus (Scheme II):

..... { .. μέν ..... ,  
..... { .. δέ .....  
οἱ ἀγαθοὶ Ἀθηναῖοι νομίζουσι { τὸν μὲν πόλεμον δεινὸν εἶναι,  
τὰ δὲ ἄθλα καλὰ.

d) NEVER use μέν . . . δέ in any but co-ordinate clauses, and not even then at the same time with other articulating formulae. Thus, never with

Partic.-clause + finite verb, as: My son having died, I returned.

εἰ-clause + result-cl., " If he comes, I go.

οὐ μόνον . . . ἀλλὰ καὶ . . . not only . . . but also . . .

.. τε . . . καὶ . . . both . . . and . . .

..... καὶ ..... and . . .

οὔτε . . . οὔτε . . . neither . . . nor . . .

οὐ . . . οὐδέ . . . not . . . nor . . .

τοσοῦτον . . . ὅσον . . . as much . . . as . . .

### Greek Order in Translation.

7

If possible, keep the Greek order of words, even at the expense of literal translation.

### Conjunction of Sentences.

8

If you can give no good reason for the asyndeton (non-connection), CONNECT YOUR GREEK SENTENCES, if not by a logical conjunction (as γάρ for, οὖν or τοίνυν therefore, ἀλλά but), then by δέ or οὖν as particles of mere transition. (The reasons for asyndeton may be postponed.)

Caution 1. Never *μεν δε* in succession. 2. The FIRST sentence, of course, needs no conjunction; nor does *any* detached sentence.

## 9

## Subject of Infinitive.

The subject of an infinitive is (unlike Latin) *not* expressed, if the same as that of the main verb. \**Εφη ἐθέλειν he said he was willing.*—In this case any predicate substantive or adjective stands in the nominative. \**Ἀλέξανδρος ἐνόμιζε θεὸς εἶναι Alexander believed that he was a god.*

Exception: In contrasts, as: *οὐκ ἔφη αὐτός (or ἐαυτόν), ἀλλὰ τὸν ἀδελφὸν ἐθέλειν he said he was not willing himself, but his brother was.*

## 10

## Infinitive with Verbs of Thinking.

After verbs of *thinking* NEVER a *ὅτι*-clause (but an inf., or acc. c. inf.). *Νομίζει τὴν ἀρετὴν σοφίαν εἶναι he believes that virtue is wisdom.* (Verbs of thinking: *νομίζω, οἶμαι, ἡγέομαι, ὑποπτεύω I suspect, δοκεῖ μοι it seems to me.*)

## 11

## Ὁ γράφων =

- a) *the man that is* (here and now) *writing* (Determinative Art.),  
b) *the man who writes, he who—, any man who—* (Generic “ ”).

*To any one who wishes*

*τῷ βουλομένῳ*

*Those who say this*

*οἱ τοῦτο λέγοντες*

*The people who did that, he will punish* *τοὺς τοῦτο ποιήσαντας κολάσει,*

## 12

## Οὗτος, Οὗδε, Ἐκεῖνος

- a) as *adjectives*, require the article with the noun. *E.g. οὗτος ὁ νόμος this law; ἡ μάχη ἐκείνη that battle.*  
b) as *pronouns*, are an emphatic *he (she, it)*. *E.g. οὗτός τε καὶ ὁ ἄγγελος both he and the messenger; οὐ τὴν τούτου οἰκίαν λέγω I do not mean HIS house.*—For the unemphatic *he, she, it*, see rule 16.

Πᾶς ("Απᾶς), Ὅλος.

13

πᾶσα (ἅπασα) πόλις EVERY city	πᾶσαι πόλεις	} all (the) cities
πᾶσα ἡ πόλις the WHOLE city	πᾶσαι αἱ πόλεις	
ὅλη ἡ πόλις " " "	ὅλαι πόλεις whole cities.	

(Use of these words in the attributive position may be postponed.)

The SUBJUNCTIVE supplements the IMPERATIVE Mood in the 14 first person :

[λέγω let me tell]	λέγωμεν let us tell
λέγε tell	λέγετε tell
λεγέτω let him tell	λεγόντων let them tell.

Ἄν

15

stands preferably near the head of its clause (N.B. never at the head), after a negative or interrogative (as οὐκ ἄν, τίς ἄν, πῶς ἄν), or after an adverb (ἴσως ἄν, ἡδέως ἄν, τάχ' ἄν), or—if these are not present—after its verb.—Observe that ἄν yields position to μέν, δέ, γάρ, and usually to οἶν (ἡδέως γὰρ ἄν, ἴσως δ' ἄν).

Ἄν at the head of a clause is ἄν, i. e., εἰάν if.

Personal Pronouns.

16

Emphatic.	Unemphatic.
ἐγώ, ἐμοῦ, ἐμοί, ἐμέ I	—, μου, μοι, με } N.B. enclitic
σύ, σοῦ, σοί, σέ YOU	—, σου, σοι, σε }
{ οὗτος, τούτου, etc. }	HE —, αὐτοῦ, αὐτῷ, etc. (N.B. never at head of its clause.)
{ ἐκεῖνος, -ου, etc. }	

Αὐτός.

17

- a) αὕτῃ ἡ πόλις, αὕτῃς τῆς π., αὕτῃ τῇ π., etc., the city ITSELF. αὐτός τε καὶ οἱ παῖδες, αὐτοῦ τε—, αὐτῷ τε—, etc. HIMSELF and his children. N.B. At the head of a clause αὐτός, αὐτοῦ, αὐτῷ, αὐτόν, etc. ALWAYS means self.
- b) ἡ αὕτῃ πόλις, τῆς αὕτῃς π., etc. the same city.
- c) in oblique cases is an unemphatic 3rd personal pronoun; see rule 16.



## 18

## Possessive Pronouns.

*Emphatic.*

ὁ ἐμὸς φίλος MY friend

" σὸς " YOUR "

" { τούτου " } HIS "

" { ἐκείνου " }

ὁ ἡμέτερος φίλος, etc.

*Unemphatic.*

ὁ φίλος μου my FRIEND

" " σου your "

" " αὐτοῦ his "

ὁ φίλος ἡμῶν, etc.

## Reflexive Possessives.

τῷ ἐμῷ (or ἐμαντοῦ) φίλῳ πιστεύω

" σῷ (or σεαυτοῦ) " πιστεύεις

" ἑαυτοῦ " πιστεύει, etc.

## 19

## Conditional Sentences

may present the condition

1. as a REAL case, fact, or actuality, in time present, past, or future
2. as an ANTICIPATED case, lying in the future
3. as a POSSIBLE or IDEAL case, belonging to the future or present
4. as a GENERAL case, whether past, present, or future.

## I. The Conditional Clause, or Πρό-τασις (Negat. μή)

1. for the case *hypothetically real* uses the indicat. (mood of fact)
2. " " *anticipated* case the subjunctive
3. " " *possible* or *ideal* case the optative
4. " " *general* case the subjunctive or optative,—the former for pres. or fut., the latter for past time.

*Note.* The hypothetically real case may as a matter of fact be *contrary* to reality, and yet the indicat. is used,—the imperf., usually, if contrary to a present reality (εἰ ἔγραφον *if I were writing*), the aorist if contrary to a past reality (εἰ ἔγραψα *if I had written*).

II. The Conclusion, or Ἀπόδοσις (Negat. οὐ)

19

1. of the case *hypothetically real* may take any form of independent sent. (indic., imperat., opt. c. ἄν, etc.).
2. “ “ *anticipated* case by the fut. indicat., the imperat., or other expression of futurity.
3. “ “ *possible* or *ideal* case usually by the potential optative (opt. c. ἄν).
4. of the *general* case in pres. or fut. time usually by pres. or fut. indicat., in past time usually by imperf. indicative.

*Note.* If the hypothetically real case be as a matter of fact *contrary* to reality, the conclusion adds ἄν to the indicative, —the imperfect if contrary to a present reality (ἔφευγον ἄν *I should be fleeing*), the aorist if contrary to a past reality (ἔφυγον ἄν *I should have fled*).

Examples.

1. a) Εἰ τι ἔχω, δώσω *if I (now) have anything, I will give it.*  
 Εἰ βούλει, δύνασαι *if you wish, you can.*  
 Εἰ ἥμαρτεν, ἄκων ἥμαρτεν *if he erred, he erred involuntarily.*
- b) Εἰ τι εἶχον, ἐδίδουν ἄν *if I had anything, I should be giving it.*  
 Εἰ τι ἔλαβον, ἔδωκα ἄν *if I had received anything, I should have given it.*  
 Εἰ τι ἔλαβον, ἐδίδουν ἄν *had received—, should be—.*  
 Εἰ ἐβούλου, ἐδύναω ἄν *if you wished, you could.*  
 Εἰ ἐβουλήθης, ἐδυνήθης ἄν *if you had wished, you would have been able.*
2. Ἐάν τι ἔχω (subjunct.), δώσω *if I have anything (in future), I shall give it.*  
 Ἐὰν βούλῃ, δυνήσῃ *if you (shall) wish, you will be able.*  
 Ἐάν τι λάβῃς, δός μοι *if you receive anything, give it to me.*

3. Εἰ τι ἔχοιμι, δοίην ἂν *if I should have anything, I should give it.*  
 Εἰ βούλοιο ἐλθεῖν, δύναιο ἂν *if you should wish to go, you would be able.*  
 Εἰ ἔλθοι, πάντ' ἂν ἴδοι *if he should come, he would see all.*
4. a) 'Εάν τι ἔχω (subj.), δίδωμι *if I ever have anything, I (always) give it.*  
 'Εὰν βούλῃ, δύνασαι *if or whenever you wish, you can.*  
 'Εάν τις κλέπτῃ, κολάζεται *if any one steals, he is punished.*
- b) Εἰ τι ἔχοιμι, ἐδίδουν *if or whenever I had anything, I (always) gave it.*  
 Εἰ βούλοιο, ἐδύνω *if or whenever you wished, you were able.*  
 Εἰ τις κλέπτει, ἐκολάζεται *if any one stole, he was punished.*

*Note.* So, too, in general cases introduced by the relative pronouns, or by relative or temporal adverbs :

{ ὅς ἂν, ὅταν, ὅπως ἂν, ἡ ἂν, ἕως ἂν, πρὶν ἂν, with SUBJUNCTIVE  
 { ὅς, ὅτε, ὅπως, ἡ, ἕως, πρίν, with OPTATIVE,

the former if a primary tense is found in the main clause, the latter if a secondary.

## 20

## Passive Deponents

so far as used in this book.

βούλομαι, ἐβουλήθην	ἥδομαι, ἥσθην
δέομαι, ἐδεήθην	μαίνομαι, ἐμάνην
δια-λέγομαι, δι-ελέχθην	-μιμνήσκομαι <sup>1</sup> <i>recall</i> , ἐμνήσθην
δύναμαι, ἐδυνήθην	οἶομαι, φήθην
ἐναντιόομαι, ἠναντιώθην	πειράομαι, ἐπειράθην
ἐπι-μελέομαι, ἐπ-εμελήθην	πορεύομαι, ἐπορεύθην
ἐπίσταμαι, ἠπιστήθην	φοβέομαι <sup>2</sup> , ἐφοβήθην

<sup>1</sup> In prose ἀνα-, or ὑπο-.

<sup>2</sup> Properly the passive of φοβέω *I terrify*.

# VOCABULARIES

TO THE

## EXERCISES.

These lists are not for reference merely, but to be memorized and recited with the corresponding paragraphs. Words already learned and etymologically connected with the words in the list are sometimes added in parentheses. These, too, should be recalled and recited.

### 1.

#### Verbs.

1

ἀγγέλλω	<i>I am bringing news, announcing</i>
ἄγω	<i>I am leading, bringing (Lat. ago)</i>
βάλλω	<i>I am throwing, pelting</i>
βασιλεύω, c. gen.	<i>I am king (of)</i>
γράφω	<i>I am writing</i>
ἔχω	<i>I have, am holding or keeping, c. inf. can</i>
θύω	<i>I am sacrificing, offering sacrifice</i>
κελεύω	<i>I am ordering, urging</i>
λέγω	<i>I am telling, saying, speaking</i>
λύω	<i>I am loosing, destroying, solving (Lat. solvo)</i>
φέρω	<i>I am bearing, bringing (Lat. fero)</i>
φεύγω	<i>I am fleeing, c. acc. fleeing from (Lat. fugio)</i>

ἀλλά	<i>but</i>	οὐ (G. 136-37. H. 111d)	
γάρ, post-pos.	<i>for</i>	οὐκ, οὐχ (G. 62. II. 88a)	<i>not</i>
καί	<i>and; adv. also, even</i>	οὐδέν, nom. or acc.	<i>nothing</i>
μή, c. imperat.	<i>not</i>	τί, nom. or acc.	
ὅτι, conj.	<i>that</i>	(G. 115, 2. II. 277a)	<i>what?</i>

## O-Declension.

<b>2</b>	<b>2.</b>	<b>Paroxytones.</b>
βίος, -ου, ὁ	life	
ἵππος	horse	
λίθος	stone	
λόγος (λέγω)	tale, account, word, speech	
λύκος	wolf	
νόμος	custom; law	
ξένος	stranger, foreigner	
πόνος	toil; distress, trouble	
ὕπνος	sleep	
φίλος	friend	
χρόνος	time	

δένδρον, -ου, τό tree  
 ἔργον work, deed (Germ. *Werk*)

ξύλον wood, stick of wood  
 ὄπλον instrument, weapon  
 πέδον (poetic) ground, earth  
 πεδῖον plain  
 τόξον bow

δέ, post-pos. but, and, often not translated  
 εἰς, c. acc. into, to, in(to)  
 ἐκ, ἐξ (G. 63. H. 88c) c. gen. out of, from

ἐν, c. dat. in, among  
 ἦν, ἦσαν was, were (3rd pers.)

**3** **3.** **Proparoxytones.**

ἄγγελος, -ου, ὁ messenger  
 ἄνθρωπος man  
 ἄργυρος silver

βάρβαρος barbarian  
 ἥλιος sun  
 θάνατος death  
 κίνδυνος danger  
 πόλεμος war  
 τύραννος tyrant  
 Ἡρόδοτος Herodotus  
 Ἱππάρχος Hipparchus

ἀργύριον, τό (ἄργυρος) coined silver, money

στρατό-πεδον camp  
 τάλαντον talent (weight)  
 τρόπαιον trophy

δέκα, indeclin. ten (Lat. *decem*)  
 πολλάκις many times, often  
 περί, c. gen. aft. verbs of speaking and thinking about

## 4.

## Properispomena.

## 4

δῆμος, -ου, ὁ people, populace  
 δούλος slave  
 οἶνος wine (*vinum*)  
 πλοῦτος wealth  
 σῖτος grain; food  
 ταῦρος bull  
 Κῦρος Cyrus

ἄθλον, τό prize  
 δεῖπνον meal; dinner  
 δῶρον gift  
 πλοῖον boat  
 σκήπτρον sceptre

εἶναι, inf. to be  
 οὐ-δέ nor (only aft. a preceding negat.)

οὐν, post-pos.	so, then (inf. ... )
παρ-έχω	I provide, furnish, cause
πέμπω	I send, escort
πιστεύω, c. dat.	I trust, rely on
πῶς ;	how ?
ὦ	O (c. vocat., usu. best not translated)

5.

5

Oxytones.

ἀγρός, -οῦ, ὁ	field, country (Lat. ager)
ἀδελφός	brother
ἐνιαυτός	year
θεός	god
ἱατρός	healer, physician
μισθός	pay, hire
οὐρανός	heaven, heavens
πεζός	foot-soldier.
στρατός	army
στρατ-ηγός (ἄγω)	general
χρῦσός	gold

αὐτοῦ, -ῷ, -όν	of him, to him, him
αὐτῶν, -οῖς, -ούς	of them, to them, them (masc.)

δεῖ, with acc. c. inf.	there is need that
ἐπεὶ	since (causal)

	when (temporal)
νομίζω	I believe, think
νῦν	now (temporal)

6.

Adjectives.

C

ἀγαθός	brave ; good
ἄγριος (ἀγρός)	wild, savage
ἄξιος	th. : worthy, deserving
ἐκείνός	that, dreadful

δημόσιος (δῆμος)	public, the people's
ἴδιος	private, one's own
ικανός	enough, able, competent
κακός	cowardly ; bad, evil
καλός	fair, beautiful
λίθινος (λίθος)	of stone
μικρός	small
νέος	new ; young
ξύλινος (ξύλον)	wooden
ὀλίγος	few

πιστός (πιστεύω)	trusty, faithful
πολέμιος (πόλεμος)	hostile ; subst. enemy

πονηρός (πόνος)	painful ; worthless ; bad
-----------------	---------------------------

σοφός	wise, clever
φίλιος (φίλος)	friendly
χαλεπός	difficult, hard ; harsh
χρηστός	useful, good
Ἀθηναῖος	Athenian, subst. an Athenian

Μῆδος	Median ; subst. Mede
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ἀεί	always
ἑπτά, indeclin.	seven (Lat. septem)
ἐστὶ(ν), εἰσι(ν)	is (Lat. est), are (3rd pers.)

πάλαι	long ago, of old
πῶ, enclit.	yet (alw. c. negat. οὐπω, or οὐ . . . πῶ)

σίδηρος	iron
φόβος	fear

7.

Adjectives continued.

7

ἐλεύθερος	free
μακρός	long
μεστός	full
μῦριοι	myriad, countless
παλαιός (πάλαι)	old

πλούσιος (πλούτος)	rich
πολλοί	many
ἄρχω, c. gen.	<i>I am first, begin; rule</i>
ἐθέλω	<i>I will, am willing; purpose</i>
ἐπί, c. acc.	<i>upon, against</i>
θυμός	<i>spirit; heart; courage; anger</i>
μένω	<i>I remain</i>
πέραν, c. gen.	<i>across, on other side of</i>
ποταμός	<i>river</i>
Κροῖσος	<i>Croesus</i>
Λακεδαιμόνιος	<i>Lacedaemonian</i>
Λυδός	<i>Lydian</i>
Πεισίστρατος	<i>Pisistratus</i>

## A-Declension.

## 8.

## 8 Nouns in -ā. Feminine.

ἀγορά, -ās, ἡ	(assembly) market-place
ἀ-θυμιά (θυμός)	despair, discouragement
αἰτία	cause, reason
ἀ-πιστία (πιστός)	faithlessness; distrust
βία	violence
ἐλευθερία (-ρος)	freedom
ἑσπέρα	evening (Lat. <i>vesper</i> )
ἐχθρά	enmity, hatred
ἡμέρα	day
ἡσυχία	quiet
θεά (poetic; usu. ἡ θεός)	goddess
θύρα	door
θυσία (θύω)	sacrifice
κακία (κακός)	badness, wickedness, cowardice
οἰκία	house
πονηρία (-ρός)	worthlessness

σοφία	wisdom
στρά.	c. πατός (vocab. 5)
φιλία (φίλος, -ιος)	friendship
φιλο-σοφία	philosophy
ῥᾶ	point of time, hour, season
(N.B. χρόνος time extended)	

ἄνευ, c. gen.	without
βίαιος, -ā, -ον (βία)	violent
δουλεύω	<i>I am a δούλος</i>
ἔτι	yet (temp.), further
ἐχθρός, -ά, -όν	hostile; subst. enemy
μανθάνω	<i>I learn</i>
μόνος, -η, -ον	alone
μόνον, adv.	only
πέντε, indeclin.	five
πόρος (πέραν)	crossing, ford; resource
τι, enclit.	something, anything
φαίνω	<i>I bring to light, show</i>
φιλό-σοφος	philosopher

## 9.

## Nouns in -η. Feminine.

## 9

ἀνάγκη, -ης	necessity, constraint
βολή	throw, throwing, shot
εἰρήνη	peace
ἡδονή	pleasure
κραυγή	outcry
λήθη	oblivion (unseenness)
λόγχη	spear
λύπη	pain, grief, sorrow
μάχη	battle
πέλτη	small shield
σφενδύνη	sling
τύχη	fortune, luck, chance
φυγή (φεύγω)	flight; exile
Περσεφόνη	<i>Persephone</i>
μετά, c. acc.	

ὅλος, -η, -ον	whole, entire
πολύς, πολλή, πολύ	much; pl. many
σύν*, c. dat.	(in company) with
τρέπω	I turn; put to flight
ὑψηλός, -ή, -όν	high, lofty
χώρᾱ	place, region
ὥς	as
Ἑλληνικός, -ή, -όν	Greek

\* In prose σύν is best restricted to certain phrases, as σύν (τοῖς) θεοῖς, σύν (τοῖς) ὕπλοις.

## 10.

## 10

## Nouns in -ᾱ. Feminine.

ἄμαξα	wagon
γέφυρα	bridge
γλῶττα	tongue
δόξα	opinion (held by me, or of me); reputation
μάχαιρα	(battle-)knife
τράπεζα	table
Μοῖρα	Fate
Μούσα	Muse

## Prepositions.

ἀντί c. gen.	instead of (orig. over against)
ἀπό “	(off) from, away
ἐκ (ἐξ) “	(out) from, out of
πρό “	in front of, before
ἐν c. dat.	in, among, during
σύν “	(along) with
εἰς c. acc.	into, in, to
ἄρτος	bread, loaf of—
ἀρχή (ἄρχω)	headship, beginning; government; province
δίκη	right, justice; satisfaction, penalty; lawsuit
διώκω	I chase, pursue

έννεα, indeclin.	nine
έν-τός, c. gen.	inside of
ἐκ-τός, c. gen.	outside of, beyond
κώμη	village
μηχανή	means, contrivance (Lat. <i>māchina</i> )
μονή (μένω)	stay, delay, waiting
μῦθος	myth, story
ὀκτώ, indeclin.	eight
ὅτι conj.	in that, because
ράδιος, -ᾱ, -ον	easy
σιτίον (σίτος), usu. pl.	provisions
στάδιον	stadium (600 Greek feet)

τέμνω	I cut
τόπος	spot, place
ὕλη	wood, forest ( <i>silva</i> )
Μένανδρος	Menander, a poet

## 11.

## Nouns in -ᾱς, -ης. Masculine.

## 11

δεσπότης, -ου	master (of the house)
ιδιώτης (ἴδιος)	private person
μαθητής (μανθάνω)	learner, pupil
νεανίας (νέος)	a youth
οἰκέτης (οἰκία)	house-slave
ὀπλίτης (ὄπλον)	heavy-armed soldier, hoplite
πελταστής (πέλτη)	light-armed soldier, peltast
στρατιώτης (στρατιά)	soldier
τοξότης (τόξον)	bowman
Ξέρξης	Xerxes
Σκύθης	Scythian
ἀριθμός	number
γινώσκω	I perceive, know recognize (temp.)
διδάσκαλος	teacher, tutor, pedagogue



εἰσ-βάλλω	<i>I throw into; in- trans. I invade</i>
εἰσ-βολή	<i>invasion</i>
εἴκοσι(ν), indeclin.	<i>twenty</i>
εὖ, adv.	<i>well</i>
ἤδη	<i>(by) now; already; at once</i>
νίκη	<i>victory</i>
πάλιν	<i>back; of time again</i>
πόσος, -η, -ον;	<i>how much? plur. how many?</i>
πράττω	<i>I do; intrans. fare</i>
τήμερον (ἡμέρᾱ)	<i>to-day</i>
υἱός	<i>son</i>
ὑστερος, -ᾱ, -ον	<i>later</i>
ὑστερον, adv	<i>later</i>
Εὐρώπη	<i>Europe</i>

### O- and A-Declensions continued.

#### 12.

#### 12 Nouns contract, and Nouns feminine, of O-Declens.

νοῦς, νοῦ	<i>mind, sense; attention</i>
πλοῦς	<i>sailing, voyage</i>
ροῦς	<i>stream, flood, flow</i>
τῆ	<i>earth</i>

ἄμπελος, ἡ	<i>vine</i>
βύβλος, ἡ	<i>papyrus</i>
νῆσος, ἡ	<i>island</i>
νόσος, ἡ	<i>disease, sickness</i>
ὁδός, ἡ	<i>way, road; journey</i>
παρθένος, ἡ	<i>maiden</i>
πλίνθος, ἡ	<i>brick</i>
τάφος, ἡ	<i>ditch</i>

c. acc. *up (little used in prose)*

οἰκῖα	<i>I lead or carry away;</i>
πονηρίᾱ (	<i>intrans. withdraw</i>

βιβλίον (βύβλος)	<i>book</i>
βύβλινος, -η, -ον	<i>of papyrus</i>
γήινος, -η, -ον (γῆ)	<i>earthen</i>
δεύτερος, -ᾱ, -ον	<i>second</i>
εὕρισκω	<i>I find</i>
θάλαττα, -ης	<i>sea</i>
ἱερός, -ᾱ, -όν, c.	<i>gen. sacred (to)</i>
ἱερόν	<i>sanctuary, temple</i>
ἱστορίᾱ	<i>research; history</i>
καλύπτω	<i>I cover, conceal</i>
κατά, c. acc.	<i>down, in the line of</i>
κώπη	<i>oar</i>
μάρμαρος	<i>marble</i>
νησιώτης, -ου	<i>islander</i>
πηγή	<i>spring, source</i>
πόρρω, oft. c. gen.	<i>far away (from, or in)</i>
πρός, c. acc.	<i>to, towards; with (of relations betw. men); against (of hostile relation); for (of purpose)</i>

προσ-έχω	<i>I hold to, apply, pay attention</i>
τάφος	<i>burial; grave, tomb</i>
ὥσ-περ	<i>just as</i>
Αἴγυπτος, ἡ (sc. γῆ)	<i>Aegypt</i>
Ἀσσυρίᾱ	<i>Assyria</i>
Δῆλος, ἡ (sc. νῆσος)	<i>Delos</i>
Νεῖλος, ὁ (sc. ποταμός)	<i>Nile</i>
Πάρος, ἡ (sc. νῆσος)	<i>Paros</i>
Χίος, ἡ (sc. νῆσος)	<i>Chios</i>

#### 13.

#### Adjectives of two endings.

#### 13

ἄδικος, -ον	<i>unjust</i>
ἄθνατος	<i>deathless, immortal</i>
ἀν-άξιος	<i>unworthy</i>
ἀν-άριθμος	<i>countless, numberless</i>
ἀν-ελεύθερος	<i>not free, slavish</i>

ἄ-νους	without sense, silly
ἄ-πιστος	faithless, untrustworthy, incredible
ἄ-πορος	without means, at a loss, perplexed
ἄ-τολμος	without daring, cowardly, unenterprising
ἄ-φοβος	fearless
ἄ-χρηστος	useless, unserviceable
ἔν-δοξος	in repute, famous
ἐπι-κίνδυνος	dangerous
εὖ-νους	well-disposed, friendly
κακό-νους	ill-disposed, malicious
κακοῦργος (ἔργον)	wicked; subst. a wrong-doer, rascal
πρό-θυμος	zealous, eager, ready
φιλ-ἄργυρος	money-loving
φιλο-κίνδυνος	danger-loving
φιλο-πόλεμος	fond of war
φιλό-πονος	industrious
φιλό-τιμος	ambitious

## Contract Adjectives.

ἁ-πλοῦς, δι-, τρι-	single (simple), double, triple
ἄργυροῦς (ἄργυρος)	of silver
σιδηροῦς (σίδηρος)	of iron
χαλκοῦς (χαλκός)	of bronze
χρῦσοῦς (χρῦσός)	of gold, golden
ἀδικία (ἄδικος)	injustice
ἀνελευθερία (-ρος)	illiberality
ἄνοια (ἄνους)	folly
ἀπορία (-ρος)	lack, perplexity
αὐτίκα, adv.	for example; properly, at this very moment
βασίλεια	queen
εὖνοια (εὖνους)	good-will
ἱμάτιον	cloak
κακόνοια (-νους)	ill-will

κακουργία (-γος)	rascality
κάπηλος	retail-dealer, shop-keeper
κρίνω	I distinguish, choose; judge
προθυμία (-ος)	zeal, readiness
σιγή	silence
στενός, -ή, -όν	narrow
τίμη	honor, esteem
τόλμα, -ης	daring
τρόπος	turn, way, manner; plur. habits, character
φιλ-αργυρία	love of money
Ἀσία	Asia
Ἄτοσσα, -ης	Atossa
Ἀφροδίτη	Aphrodite
Ὅμηρος	Homer
Σπαρτιάτης	a Spartan

## 14.

## Word-Formation.

## 14

1. ἁ-κίνδυνος, -ον. ἁ-πόλεμος. ἁ-πλουτος. ἁ-δωρος. ἁ-μισθος. ἁν-αρχος. ἁ-μήχανος. ἁ-τοπος. ἁ-ταφος. ἁ-σίτος. ἁ-δειπνος. ἁ-θεος. ἁ-φίλος. ἁ-τίμος. ἁ-υπνος. ἁ-οικος. ἁ-ωρος.
2. ἡνπνιά. ἀσιτία. ἀτιμία. ἀωρία. ἀναρχία. ἀμηχανία. ἀτοπία.
3. Roots πέν. νεμ. περ. πλεF.

## 15.

ἀκούω, c. gen. pers.	I hear (from)	15
βούλομαι	I wish, prefer	
γίγνομαι	I become, am born; take place, prove (to be)	
διά, c. gen.	through	
εἰσ-άγω	I lead in; introduce	
ἐνταῦθα	here, there; then (temp.)	
ἐξ-εστι(ν)	it is permitted, possible	



## Third Declension.

## 17.

17

## Palatal and Labial Stems.

άλωπηξ, -εκος, ἡ	fox
θώραξ, -ᾱκ-, ὁ	breast-plate
κῆρυξ, -ῡκ-, ὁ	herald
κόραξ, -ακ-, ὁ	crow, raven
μύρμηξ, -ηκ-, ὁ	ant
σάλπιγξ, -ιγγ-, ἡ	trumpet
σῦριγξ, -ιγγ-, ἡ	(Pan's) pipe, tube
φάλαγξ, -αγγ-, ἡ	phalanx, line of battle
φόρμιγξ, -ιγγ-, ἡ	phorminx, kind of lyre
φύλαξ, -ακ-, ὁ	watcher, guard
Αἰθίοψ, -οπ-, ὁ	Aethiopian
Κύκλωψ, -ωπ-, ὁ	Cyclops
Φοῖνιξ, -ικ-, ὁ	Phoenician
ἄγγελιά	message, news
αὐλός	flute
γνώριμος, -ον	known, distinguished
N.B. Of two endings (γι-γνώ-σκω)	
δόλος	trick, deceit, cunning
ἔσχατος, -η, -ον	furthest, last, utmost
εὑρετής, -οῦ (εὕρισκω)	finder, discoverer
ἡδομαι (ἡδ-ονή), c. dat. or partic. I like, am pleased with	
κηρύττω (κῆρυξ)	I proclaim
κιθάρα	cithern, kind of guitar
λύρα	lyre
μουσική (Μοῦσα)	music (the art)
ὄνος	ass
παιάνιζω	I sing the paeon
σαλπιγκτής, -οῦ	trumpeter
σαλπίζω	I blow the trumpet
συν-γράφω (συν-)	I compose, write up (history of)
σῦρίζω	I play the sýrigx

φιλο-πονία	industry
φορμίζω	I play the φόρμιγξ
φυλάττω (φύλαξ)	I watch, guard
ὠμός, -ή, -όν	cruel
Ἀἴσωπος	Aesop
Δημόδοκος	Demodocus
Ἑρμῆς, -οῦ	Hermes (G. 184. H. 145)
Ὀδύσσεια	the Odyssey

## 18.

## Lingual Stems.

18

## 1) in τ

γυμνίης, -ῆτος, ὁ	light-armed soldier
ἔρως, -ωτ-, ὁ	love
χρηστότης, -ότητ-, ἡ (χρηστός)	goodness, usefulness
ὠμότης, -ότητ-, ἡ (ὠμός)	cruelty
Ἑλλως, -ωτ-, ὁ	Helot, slave

## 2) in δ

ἀσπίς, -ίδος, ἡ	shield
ἐλπίς, -ίδ-, ἡ	hope
κνημίς, -ίδ-, ἡ	greave
πατρίς, -ίδ-, ἡ (πατήρ)	native land
τυραννίς, -ίδ-, ἡ	tyranny

μυριάς, -άδος, ἡ	myriad; ten thousand
τριάς, -άδ-, ἡ	triad [sand]
φυγάς, -άδ-, ὁ (φυγή)	fugitive, exile
Ἀρκάς, -άδ-, ὁ	Arcadian
Ἑλλάς, -άδ-, ἡ	Greece
Ἰλιάς, -άδ-, ἡ	the Iliad

## 3) in θ

ὄρνις, -ίθος, -ι, ὄρνις, ὁ	bird
----------------------------	------

## 4) acc. in -ν

ἔρις, -ίδος, -ι, ἔριν, ἡ	strife
χάρις, -ιτος, -ι, χάριν, ἡ	grace; gratitude; favor; thanks
Ἄρτεμις, -ίδ-, -ν	Artemis

Ἴρις, -ιδ-, -ν	<i>Iris</i>
Χάριτες, αἱ	<i>Graces</i>
ἀθροίζω	<i>σὺλ-λέγω</i>
βιάζομαι (βιά)	<i>I force</i> [clad
γυμνός, -ή, -όν	<i>bare, naked, lightly</i>
ἐκ-λείπω	<i>I go forth from and leave, I quit</i>
ἐλαφος	<i>deer</i>
εὐθύς, adv.	<i>straightway, at once</i>
καὶ . . . καὶ	<i>both . . . and</i>
κατ-έρχομαι	<i>I come down, return</i> (reg. of exiles)
νύμφη	<i>nymph</i>
σὺμ-πορεύομαι, c. dat.	<i>I accompany</i>
τίκτω	<i>I beget ; bring forth</i>
τριάκοντα, indecl.	<i>thirty</i>
χωρίον (χώρᾱ)	<i>place, spot ; fortress</i>
Ἀττική (sc. γῆ)	<i>Attica</i>
Βοιωτία	<i>Boeotia</i>
Ἐρύμανθος	<i>Erymanthus, a moun-</i>
Ἡσίοδος	<i>Hesiod</i> [tain
Θρασύβουλος	<i>Thrasýbulus</i>
Σπάρτη	<i>Sparta</i> [fortress
Φυλή	<i>Phyle, a mountain-</i>

## 19.

## Liquid Stems in -ν.

19

## 1) in -ων-

ἀγών, -ῶνος, ὁ (ἄγω)	<i>assembly ; assembly for prize-contest ; contest, games ; trial</i>
χειμών, -ῶν-, ὁ	<i>storm, winter</i>
χιτών, -ῶν-, ὁ	<i>chiton, tunic</i>
Ἀπόλλων, -ων-, ὁ	<i>Apollo</i>
Μαραθών, -ῶν-, ὁ	<i>Marathon</i>
2) in -ον-	
ἀλεκτρών, -όνος, ὁ	<i>cock</i>
ἡγεμών, -όν-, ὁ	<i>leader, guide</i>
χελιδών, -όν-, ἡ	<i>swallow</i>

χιών, -όν-, ἡ	<i>snow</i>
Ἄρτων, -ον-, ὁ	<i>Arion</i>
3) in -ιν-, -ην-.	
δελφίς, -ίνος, ὁ	<i>dolphin</i>
Ἐλευσίς, -ῖν-, ἡ	<i>Eleusis</i>
Ἕλλην, -ήνος, ὁ	<i>Greek</i>
Σαλαμίς, -ῖνος, ἡ	<i>Salamis</i>
ἀγωνίζομαι (ἀγών)	<i>I contend</i>
δρόμος	<i>running</i>
ἐγγύς, adv., oft. c. gen.	<i>near</i>
ἑσθής, -ῆτος, ἡ	<i>dress, clothing</i>
θαυμάσιος, -ᾱ, -ον	<i>wonderful, admirable</i>
ιερόν	<i>sanctuary ; pl. sacrifices</i>
μάλιστα, adv.	<i>most, especially</i>
μουσικός, -ή, -όν	<i>musical ; subst. musician</i>
μυστήρια, -ων, τὰ	<i>mysteries</i>
πάλη	<i>wrestling</i>
πυγμή	<i>boxing</i>
σῶς, σᾶ, σῶν	<i>safe and sound</i> (G. 309. H. 227)
τέ, enclit. and post-pos.*	<i>and</i>
τέ καί	<i>both . . . and</i>
τέταρτος, -η, -ον	<i>fourth</i>
Δελφοί, -ῶν	<i>Delphi</i>
Ἠλεῖος	<i>Elēan</i>
Ἠλῆς, -ιδος, ἡ	<i>Elis</i>
Ἰταλία	<i>Italy</i>
Ὀλυμπία	<i>Olympia</i>
Ὀλυμπος	<i>Olympus</i>
Πελοπόν-νησος	<i>Pelops' island, Peloponnēsus</i>
Σικελία	<i>Sicily</i>
Ταίναρον	<i>Taenarum</i>

\* τε before a noun, if with prepos. or art. Cf. μέν, γάρ.

## 20

## Lingual Stems in -ντ-.

ἄρχων, -οντος (ἄρχω)	leader, ruler, ar-
γέρων -οντ- <sup>ο</sup>	old man [chon
γίγας, -αντ- <sup>ο</sup>	giant
δράκων, -οντ- <sup>ο</sup>	dragon
δούς, -όντ- <sup>ο</sup>	tooth
Δράκων, -οντ-	Draco(n)
βουλή	counsel; Council, Senate
ἐκ-κλησίᾱ	public assembly
ἐκ-λέγω	I pick out, select
ἐν-οπλος, -ον	in arms, armed
κληῖρος	lot
πεντακόσιοι, -αι, -α	five hundred
σπείρω	I sow, scatter
Ἀπολλώνιος	Apollonius
Ἰάσων, -ονος	Jason
Ῥόδιος	of Rhodes, a Rhodian
Σόλων, -ωνος	Solon
Τρωϊκός, -ή, -όν	Trojan
τὰ Τρωϊκά	the Trojan war

## 21

## Lingual Stems, Nenter.

ἄρμα, -ατος	chariot
δέρμα	skin, hide
ὄνομα	name
πράγμα (πράττω)	deed, act, affair, matter, trouble
στράτευμα (-εύω)	στρατός (-τιά)
σῶμα	body, person; life
τόξευμα (-εύω)	arrow
τραῦμα (τι-τρώ-σκω)	wound
χρῆμα	thing; pl. property, money
ἐπὶ ο. gen. on (locally, e.g. the table)	
	in the time of (e.g. Solon)
	in the direction of, towards

## ἐλαύνω

I drive, ride; intr.

## κοῦφος, -η, -ον

march, proceed  
light (in weight or worth)

## μη-κ-έτι

no further, longer

## νεῦρον

nerve, sinew, cord

## οἶομαι

I suppose, think

## ὀνομάζω

I name

## οὐκ-έτι

no further, longer

## πλήν, adv. oft. c. gen. except

## τιτρώσκω (τραῦμα)

I wound

## τοξεύω (τόξον)

I shoot with bow

## Βαβυλῶν, -ῶνος ἡ

Babylon

## Θουκυδίδης, -ου

Thucydides

## Ξενοφῶν, -ῶνος

Xenophon

## 22.

## Liquid Stems, and Monosyllables.

## 22

## ἔαρ, -ος τό

spring

## σωτήρ, -ήρος ὁ (σῶς)

saviour

## αἶξ, -γός, ὁ ἡ

goat

## γλαῦξ, -κός, ἡ

owl

## θήρ, -ός, ὁ (poetic)

wild beast

## νύξ, νυκτός, ἡ

night

## παῖς, -δός, ὁ ἡ

child, boy

## πούς, ποδός, ὁ

foot

## φῶς, -τός, τό

light

## Πάν, -ός

Pan

## Σφίγξ, -ιγγός, ἡ

Sphinx

## αἶνιγμα, -ατος, τό

enigma

## ἐμ-βάλλω (ἐν-)

I throw in; inspire;

intr. I throw myself upon,  
attack; of rivers, empty

## ἔξω (ἐξ), adv.

outside of, beyond

## ἐσθίω

I eat

## θηρεύω (θήρ)

I hunt, pursue

## θηρίον (θήρ)

θήρ

## καθ-έζομαι

I seat myself

κεφαλή	head
νεκρός	dead body
οὐρά, -ās	tail; rear of army
παίζω (παῖς)	I play, jest
περιττός, -ή, -όν (περί)	superfluous, extraordinary
πτέρυξ, -γος, ή	wing
φωνή	voice, sound, language
Ἀθηνᾶ, -ās	Athēne
Αἴμων, -ονος	Haemon
Ἥρα	Hera
Θήβαι, -ων	Thebes
Θηβαῖος	Theban
Κρέων, -οντος	Creon
Οἰδίπους, -οδος	Oedipus
Πάνικός, -ή, -όν	panic, of Pan
Ποσειδῶν, -ῶνος	Poseidon

## 23.

## Syncopated Nouns.

ἀνήρ, -ερός	man (Lat. vir)
θυγάτηρ, -τρός	daughter
μήτηρ, -τρός	mother
πατήρ, -τρός	father
Δημήτηρ, -τρος	Demēter
ἐπὶ c. dat.	on top of* (usu. c. gen.) at, on (e.g. sea, spring) in the power of
ἀλλήλων	of each other (G. 404. II. 268)
ἀπο-θνήσκω (θάνατος)	I die
ἔλκω	I draw, pull
θαυμάζω (-άσιος)	I wonder at; ad- mire
λαμπρός, -ά, -όν	shining, splendid, distinguished
μάστιξ, -ιγος, ή	lash, whip
νεωστί (νέος)	lately

πεντήκοντα, indecl.	fifty
Αἴγυπτος, ό	Aegypt
Βήλος	Belus
Δαναός	Danaus
Θερμό-πυλαι, -ων	Thermopylae
Μνημοσύνη	Mnemosyne
Ῥέα	Rhea

## 24.

ἀνδρείος, -α, -ον (ἀνήρ)	brave, manly	24
γέ, enclit.	at least, certainly; or emphasizes preceding word	
ἐξ-ελαύνω	I drive out, expel; intr. march forth, proceed	
ἔτοιμος, -η, -ον	ready (and willing)	
κατα-λύω	I unloose, unyoke; dissolve	
πᾶς, πᾶσα, πᾶν	every, all, whole	
ὑπ-ακούω	I hear and obey; submit	
Ἀλέξανδρος	Alexander	

## 25.

## Σ-Stems, Neuter.

## 25

βάθος, -ους	depth
βέλος (βάλλω)	missile, ammunition
γένος (γι-γ(ε)ν-ομαι)	race, family; birth; kind, genus
ἔθνος	nation, people, tribe
ἔτος	year
εὖρος	width
θέρος	summer
κράνος	helmet
κράτος	might, domination, control
μέγεθος	size
μέρος (Μοῖρα)	part, share
μήκος (μακρός)	length
ξίφος	sword
ὄρος	mountain

πάθος (πάσχω) *suffering, experience*  
 τεῖχος *wall, fortress*  
 ὕψος (ὕψηλός) *height*

ἀμφοτέροι, -αι, -α *both*  
 ἀνα-γινώσκω *I read (lit. re-cognize)*  
 ἀνθρώπινος, -η, -ον *human*  
 ἀπ-έχω, c. gen. *I am away (dis-*  
*tant) from; mid. hold my-*  
*self from, abstain from*

δια-βαίνω, c. acc. *I cross*  
 ἑκατόν, indecl. *one hundred*  
 ἕξ, indecl. *six*  
 ἑξακόσιοι, -αι, -α *six hundred*  
 μέλει (3rd pers.), c. dat. pers. et gen.  
*rei there is a care to*  
*... of or in ...*

παντοῖος, -ᾱ, -ον *of all kinds*  
 πλέθρον *plethron (100 Gr'k ft.)*  
 Μηδία *Media*

## 26.

## Σ-Stems continued.

26

Ἀριστοτέλης, -ους *Aristotle*  
 Δημοσθένης *Demosthenes*  
 Θεμιστοκλής, -έους *Themistocles*  
 Περικλῆς, -έους *Pericles*  
 Σοφοκλής, -έους *Sophocles*  
 Σωκράτης, -ους *Socrates*  
 τριήρης, -ους, ἡ *trireme*

ἀ-δύνατος, -ον *unable, powerless;*  
*pass. impossible*

δυνατός, -ή, -όν *able, powerful; pass.*  
 καθ-εύδω *I sleep [possible*  
 κλέος, τό (only nom. and acc.) *report,*  
*fame, glory*

ρήτωρ, -ορος *orator*  
 συγ-γίγνομαι (συν-) *I am with, asso-*  
*ciate with*

σώζω (σῶς, σωτήρ) *I save; mid. —*  
*myself, escape*

τέλος, -ους, τό *end; adv. acc. at*  
*last, finally*

φοβερός, -ά, -όν (φόβος) *fearful*

Μιλτιάδης, -ον *Miltiades*

Πλάτων, -ωνος *Plato*

## 27.

## Adjectives in -ης, -ες.

27

ἀ-ληθής, -ές (λήθη) *true (unconcealed)*

ἀ-μαθής (μανθάνω) *unlearned, ignor-*

ἀ-σεβής *impious [ant*

ἀ-σθενής (σθένος) *weak, ill*

ἀ-σφαλής (σφάλω) *safe, secure*

ἀ-τυχής (τύχη) *unfortunate*

ἀ-φανής (φαίνω) *invisible, unknown*

ἐγ-κρατής (ἐν, κράτος), c. gen. *master*  
*of, in control of*

εὐ-μενής *well-disposed, gracious*

εὐ-σεβής *pious*

εὐ-τυχής *fortunate*

πλήρης *μεστός*

ὕγιής *sound, healthy*

ψευδής *false, lying; subst. a liar*

εὐτυχία (εὐτυχής) *good fortune*

μένος, -ους, τό *spirit; rage; dispo-*

σθένος, -ους, τό *strength [sition*

σφάλω *I trip up, throw, overthrow*

## 28.

## Derivations from -ης, -ες.

28

ἀλήθεια, -ᾱς *truth, candor*

ἀμαθία *ignorance*

ἀσέβεια *impiety*

ἀσθένεια *weakness, illness*

ἀσφάλεια *safety, security*

ἀτυχία *misfortune*

ἀφάνεια *obscurity*



ἐγκράτεια	mastery, control
εὐμένεια	graciousness
εὐσέβεια	piety
ὕγεια	health

## 29.

## 29 Nouns in -is, usually Feminine.

ἀνάβασις, -εως (-βαίνω) a going up, ascent

δύναμις (-τός) ability, power, force

κατάβασις a going down, descent

μάντις, ὁ diviner, seer

πίστις (-τός) trust, good faith, loyalty; pledge

πόλις city; state

πραΐξις (πράττω) a doing; enterprise, business

πρόφασις pretext, excuse

τάξις order, line (of battle); battalion, corps

Σάρδεις, -εων Sardis

ἀνα-βαίνω I go up, ascend (e.g. a mountain), mount (horse)

ἄπειρος, -ον (πέιρα), c. gen. inexperienced in, unacquainted with

ἀρετή excellence, virtue

αὐθις again; in turn

ἐ-αυτοῦ, -ῆς him-, her-, it-self (G. 401. H. 266)

ἐκ-βάλλω I drive out, expel

ἵνα, conj. that, in order that or to —

ἵππικός, -ή, -όν of a horse

ἵππικόν, τό cavalry

μαντικός, -ή, -όν of a seer, prophetic

πεζός, -ή, -όν on foot; subst. foot-soldier

πεῖρα, -ās trial, test; experience

πολεμικός, -ή, -όν of war, military

στρατεία, -ās (-εύω) expedition, campaign

τέχνη art, trade, profession; means, ways

Πισίδαι, -ών, οἱ Pisidians

## 30.

## Nouns in -us.

## 30

ἔγχελυσ, -υος, ἡ eel

ἰσχὺς, -ύος, ἡ strength, force

ἰχθύς, -ύος, ἡ fish

πῆχυς, -εως, ἡ cubit

γνώμη (γι-γνώ-σκω) judgment, reasoned opinion; plan; consent

δαίμων, -ονος, ὁ ἡ a divinity

ἔν-τιμος, -όν in honor, esteemed

ἰσχυρός, -δ, -όν strong, mighty

μήτε . . . μήτε } neither . . . nor  
οὔτε . . . οὔτε }

ὄψις, -εως, ἡ look, appearance

παρά, prepos. by, beside; c. gen. personae from

παρα-γραφή marginal mark; paragraph

πλῆθος, -ους, τό number, multitude

πρόσθεν (πρός), adv. in front; former

σφόδρα, adv. very, exceedingly

τυγχάνω (τύχη) I happen; c. gen. chance on, obtain

ψυχή soul, spirit, life

ὥδε thus; as follows

ὥς, with numerals about, in approximations

Σύρος, -ου Syrian

## 31.

## Nouns in -εύς.

## 31

βασιλεύς, -έως king

γονεύς (γί-γ[ε]ν-ομαι) parent

ἱερεὺς (ἱερός)	priest
ἵππευς	horseman, knight
συγ-γραφεύς (συν-)	historian
φονεὺς	murderer
Ἄτρεϋς	Atreus
Ἀχιλλεύς	Achilles
Θησεύς	Theseus
Ὀδυσσεύς	Odysseus (Ulysses)
Πηλεὺς	Peleus

ἀπο-φέρει I carry away; mid.  
— for myself, win

ἀρχαῖος, -ᾱ, -ον (ἀρχή) old, ancient,  
archaic

ἐκεῖνος, -η, -ο (ἐκεῖ) adj. *that*; pron.  
*he, she, it emphatic*

(G. 409. H. 271)

ἐκ-μανθάνω I learn by heart

ἦκω I am here, have come

καί-περ, c. partic. *even though, al-*

οἶκαδε, adv. *homeward [though*

ὀργή *temper(ament), anger*

ποιητής, -ου, ὁ poet (lit. maker)

στέφανος, -ου, ὁ wreath, crown

στρατοπεδεύομαι I encamp

ὑπό, c. dat. under (locally)

Ἀγαμέμνων, -ονος Agamemnon

Ἀτρείδης, -ου Atreides

Ἑλένη Helen

Θετταλός, -ου Thessalian

Ἴλιον Ilium

Πηλεΐδης, -ου Peleides

Πρίαμος, -ου Priam

Τροίᾱ, -ᾱς Troy

Χρῦσης, -ου Chryses

## 32.

32 βούς, βοός, ὁ ἡ cow, ox

ναῦς, νεώς, ἡ ship

ἄλλοτριος, -ᾱ, -ον (ἄλλος) another's

ἄπ-ειμι I am away, absent

ἀπ-έρχομαι I go away, depart

ἀπο-βαίνω I disembark; turn  
out, result, issue

ἀρπάζω I seize, snatch, carry  
off as plunder

εἰ if

παρά, c. dat. pers. by, with (Lat.  
apud)

συν-πράττω I help do, co-operate

σφάττω I butcher, slay

## 33.

Stems in ω and ο.

## 33

ἥρως, -ωος, ὁ hero

ἠχώ, -οῦς, ἡ echo

Ἀργώ, -οῦς, ἡ Argo

Διδῶ Dido

Καλυψώ (καλύπτω) Calypso

Λητώ Leto (Latona)

Σαπφώ Sappho

αἴτιος, -ᾱ, -ον, c. gen. causing, respon-  
sible, to blame

ἐμ-βαίνω I enter, embark

ἐμ-πειρος, -ον, c. gen. acquainted with,  
experienced in

κατα-βαίνω I descend

ναύτης, -ου, ὁ (ναῦς) sailor

ὁμως nevertheless, all the  
same (Lat. tamen)

πόντος, -ου sea

φάρμακον poison, drug

Αἰνείας, -ον Aenēas

Ἀργο-ναύτης, -ον Argonaut

Εὐξείνος, -ον Euxine

Κολχίς, -ίδος, ἡ Colchis

Κόλχος, -ου a Colchian

Μήδεια, -ᾱς Medea

## 34

34.  
Irregular Nouns.

γόνυ, γόνατος, τό	knee
γυνή, -ναικός, ἡ	woman, wife
δόρυ, -ατος, τό	spear-shaft; spear
κύων, κυνός, ὁ ἡ	dog [use
ὑφελος, τό (nom. and acc. only)	help,
πῦρ, -ός, τό (pl. -α, -ῶν)	fire, beacon- or camp-fires
σίτος, -ον (pl. also -α)	grain; food
στάδιον (pl. also -οι)	stadium
ῥῥωρ, ῥῥατος, τό	water
χεῖρ, -ός, ἡ (dat. pl. χερσί)	hand
Ζεύς, Διός, -ί, Δία, Ζεῦ	Zeus
ἀριστερός, -ά, -όν	left, on left hand
αὖ = αὐθις	again, on the other hand
δεξιός, -ά, -όν	right, on the right hand
δερμάτινος, -η, -ον	of leather
διαβατός, -όν (βαίρω)	passable
δύο, -οῖν (G. 375. H. 290)	two
ἐν-τυχάνω, c. dat. (τύχη)	I chance on, fall in with
ἐπι-τρέπω, c. dat.	I turn over to, deliver, permit
εὐχομαι, c. dat.	I pray or vow to
ἢ	or
ἢ . . . ἢ	either . . . or
κόσμος, -ον	order; dress, ornament
μέχρι, c. gen. conj.	up to, as far as until
ὄρκος, -ον	oath
πεζῇ, adv.	on foot; by land
περί, c. dat. locally about, on (usu. of the body)	
πρός, c. dat.	at, near; in addition to
σκελος, -ους, τό	leg [tion to
τρεῖς, τριῶν, τρισί(ν)	three

ὑπο-ζύγιον (ζυγόν yoke) draught-animal, beast of burden

Ἅιδης, -ον Hades  
Κέρβερος, -ον Cerberus  
Τίγρης, -ητος Tigris

## 35.

## Local Endings.

## 35

ἄλλο-θι	elsewhere
ἄλλο-σε	elsewhither
ἐκεῖ-θεν	from there, thence
ἐκεῖ-σε	thither, (to) there
ἐντεῦθεν	thence; then
οἶκο-θεν	from home
οἶκοι	at home
πό-θεν	whence, where from?
Ἀθήνη-θεν	from Athens
Θήβῃ-ζε	to Thebes
Μεγαρί-δε	to Megara
διά-λογος, -ου	dialogue
κατα-λείπω	I leave behind
νῆ (Cf. ναι)	yes, verily; espec. used in oaths, as νῆ Δία
μετα-πέμπομαι	I send after
μήν, -ός, ὁ	month
οἶχομαι	I have gone, departed
παρ-εἰμι	I am present (Lat. ad-)
τρίς	thrice [sum]
Μέγαρα, -ων	Megara

## 36.

## Adjectives in -ύς, -εια, -ύ.

## 36

βαθύς	deep [(Lat. gravis)]
βαρύς	heavy; severe; bass
βραδύς	slow
βραχύς	short, brief (Lat. bre-)
εὐρύς	broad [vis]
ἡδύς	sweet; pleasant, agreeable
ἡμισυς	half (G. 323. H. 229a)



παιδεύω (παῖς) *I educate*  
 παρα-λαμβάνω *I receive in succe-*  
*sion, i.e. from one beside*  
*(παρά) me*  
 πρέσβυς, -εως, ὁ (poetic) *old man*  
 ὑπό, c. dat. pers. *under power of —*  
 φιλο-μαθής, -ές *eager to learn*

## 39.

39 βουλεύω (βουλή) *I plan, devise; mid.*  
*deliberate, consider*

ἑξακισχίλιοι, -αι, -α *six thousand*  
 ναυτικός, -ή, -όν *naval*  
 πάρ-οδος, -ον, ἡ *way-by, pass*  
 ὑπο-μένω *I await; endure, stand*  
*firm under (an onset)*

Θερσίτης, -ου *Thersites*  
 Λεωνίδης, -ου *Leonidas*

## 40.

40 ἄ-θυμος, -ον *without heart, dis-*  
*pirited, dejected*

ἅμα, oft. c. dat. *together, at same*  
*time with*

ἄν, modal particle with no Engl.  
 equivalent

ἄνεμος, -ου *wind*  
 ἕκαστος, -η, -ον *each*  
 ἔπομαι, c. dat. *I follow (Lat. se-*  
 ἴσος, -η, -ον *equal [quor])*  
 ἴσως, adv. *perhaps*

μάλα *much, very*

πίνω *I drink*

σαφής, -ές *clear, plain, distinct*  
*(Lat. certē)*

σπεύδω *I make haste*

συμ-βουλεύω, c. dat. and inf. *I ad-*  
*vice, counsel*

τελευτή *τὸ τέλος, espec. end*  
*of life*

## 41.

## Numerals.

## 41

εἷς, μία, ἓν  
 δύο, δυοῖν  
 τρεῖς, τρία  
 τέτταρες, -α  
 πέντε, etc.

πρῶτος, -η, -ον  
 δεύτερος, -ᾱ, -ον  
 τρίτος, -η, -ον  
 τέταρτος, -η, -ον  
 πέμπτος, -η, -ον, etc.

ἀκοντίζω *I hurl the javelin*  
*(ἀκόντιον)*

ἀληθεύω *I am ἀληθής, speak*  
*truth*

ἅ-πᾱς, -ᾱσα, -ᾱν *all together*

βασιλεις, -ᾱ, -ον *royal*

βασιλεία, τά *royal palace*

δημο-κρατίᾱ, -ᾱς *democracy*

ἐπι-βουλεύω, c. dat. *I plot against*

ἕτερος, -ᾱ, -ον *other (Lat. alter)*

μέν-τοι (μεν = μὴν *verily, τοι mark*  
*you)* 1. *verily, surely;*

2. *however, still, yet*

μον-αρχίᾱ, -ᾱς *monarchy*

ὀλιγ-αρχίᾱ, -ᾱς *oligarchy*

παιδείᾱ, -ᾱς (-εῖω) *education, training*

πολιτεία, -ᾱς (πόλις) *citizenship; gov-*  
*ernment; constitution*

Ἐκβάτανα, -ων, τά *Ecbatana*

Κόρινθος, -ον, ἡ *Corinth*

Πλούταρχος, -ον *Plutarch*

Σούσα, -ων, τά *Susa*

## 42.

## Numeral Adverbs.

## 42

ἅπαξ, δις, τρίς, τετράκις, πεντάκις, etc.

ἀκρό-πολις, -εως *citadel*

δραχμή *drachma (Greek unit*  
*of money = about*  
*18 cents)*

νέως, -ῶ, ὁ *temple (G. 196. H. 159)*

Ὀλυμπιάς, -άδος, ἡ *olympiad* (the space of four years betw. the celebrations of the Olympic games)

Παρθενών, -ῶνος, ὁ *place of the virgin*, i.e. the temple of the virgin goddess Athene

## 43.

## Pronouns.

ἐγώ, σύ, etc.

οὗτος } adj. *this*; pron. *he* (emphat.)  
ὁδε }

ἐκεῖνος, adj. *that*; pron. *he* (emphat.)

αὐτός *self*; in oblique cases is also the unemphat. 3rd pers. pron.

ὁ αὐτός *the (self-)same*

ἕνεκα, c. gen. (which oft. precedes it) *for the sake of, on account of* (Lat. *causā*)

ἐπιτήδειος, -ᾶ, -ον, oft. c. inf. *fit, suitable, adapted*

ἐπιτήδεια, τὰ *provisions*

μήν (whence μέν) *verily*

Βίων, -ωνος *Bion*

## 44.

44 περι-φέρω *I carry round*

## 45.

45 τίς, τί; *who? what?*

τίς, τι *some (any, a certain) one or thing*

ὅστις, ὅ τι *who- (what-)ever*

ἄρα, post-pos. *therefore, then; after all, as it proves*

δια-φθείρω *I corrupt, spoil, destroy*

εἰσ-φέρω *I introduce, bring in*

μά, particle used in oaths, reg. negat. unless preceded by *ναί*

ὀρθός, -ή, -όν *straight, right, correct* (Lat. *rēctus*)

πάνυ, adv. *quite, wholly, very*, = σφόδρα, μάλα

ῥαθυμιά, -ᾶς (θυμός) *laziness, indifference*

Ἑλληνίς, -ίδος, fem. adj. *Greek*

Φίλιππος, -ου *Philip*

## 46.

## Correlative Pronominals.

46

(*In addition to those in the Gram.*)

αὐτοῦ, adv. *right here (there), on the spot*

ἐκεῖ-θεν, ἐκείνη, ἐκείνως

οὕδαμῃ, -όθεν, -ῶς

οὕτω(ς) *thus, in this fashion*

πανταχόθεν, πανταχοῦ, πάντως

ταύτη *by this (that) way*

ὥς, c. superlat. = *quam*

ἀνδρείᾱ, -ᾶς (-εἶος) *bravery*

δῆλος, -η, -ον *plain, certain, evident*

δια-βάλλω *I slander, say as slander that— (ὅτι, ὥς)*

παρα-σκευή *preparation*

## 48.

## Pure Verbs up to this Point.

48

ἀκούω, fut. -σομαι, see vocab. 15

ἀληθεύω vocab. 41

βασιλεύω " 1

βουλεύω " 39

δουλεύω " 8

θηρεύω " 22

θύω vocab. 1 (Mid. *I cause sacrifice to be made*)

κάω (καίω) vocab. 15 (Root καν-,  
fut. καύ-σω)

κελεύω vocab. 1

κινδυνεύω *I run risk, danger*

κλείω *I shut, close, lock*

κατα-κλείω *I shut up*

κωλύω vocab. 16

λύω " 1

παιδεύω " 38

παρα-κελεύομαι, c. dat. *I encourage,  
urge, exhort*

παύω *I make cease; mid. I  
cease, c. partic.*

πιστεύω vocab. 4

πορεύομαι, pass. depon. " 15

στρατεύω " 16

στρατοπεδεύομαι " 31

τοξεύω " 21

οὐ-περ *just where*

ὕβρις, -εως, ἡ *insolence, insult*

## 49.

49 δι-αρπάζω *I plunder, lay waste*

ἐπι-θῦμιᾶ, -ᾱς, c. gen. *desire*

ιερεῖον *sacrificial victim*

κατα-κάω *I burn up, destroy  
by fire*

λοιπός, -ή, -όν (λείπω) *left, remaining*

τὸ λοιπόν *henceforth*

(G. 1060. H. 719b)

μαντείᾶ, -ᾱς (μάντις) *divination;  
oracle*

μέτριος, -ᾱ, -ον *moderate, in measure*

τοί-νυν, post-pos. *therefore, then, =*

οὖν, ἄρα

φιλο-τιμίᾶ, -ᾱς *ambition*

Ἁλυσ, -υος *Halys*

Ἀστυάγης, -ου *Astyages*

## 50—51.

παρά, c. acc. *along, past; contrary to* 50

ἐπι-πίπτω, c. dat. *I fall upon, attack* 51

χαλεπαίνω (-πός), c. dat. pers. aut rei  
*I am angry with or at*

## 52.

ἄμφι, c. acc. *about, locally and in* 52  
*numerical approximations*  
(numer. usu. c. art.)

κατ-άγω *I lead down or back; re-  
store (reg. of exiles)*

πατρῶς, -ᾱ, -ον *ancestral, hereditary*

πολίτης, -ου *citizen [petition*

συ-στρατεύομαι *I go with on an ex-*

τυραννεύω *I am a τύραννος*

ὥς, prepos. *to (with persons only)*

Ἰππίας, -ον *Hippias*

## 53.

Contract Verbs in -ω.

## 53

(In actual use always to be contracted.)

αἰτιάομαι *I charge, blame, accuse*

ἀπαντάω (ἀντι), c. dat. *I meet, en-  
counter*

ἀπατάω (-τη) *I deceive, cheat*

βοάω (βοή) *I shout, cry out*

ἐάω (impf. ἔω) *I permit, let, allow*

ἐξ-απατάω = simple verb, and more  
used

ἐρωτάω *I ask, question (any one)*

ἡττάομαι, pass. *I am worsted, defeat-  
ed, beaten, the inferior of (c. gen.)*

θεάομαι *I gaze, look, at*

νικάω (νίκη) *I conquer, am victor*

πειράομαι (πέιρα), pass. depon. *I try,  
endeavor*

τελευτάω (-τή) *I finish; end life, die*

τιμάω (-μή) *I honor; value*

τολμάω (-μα) *I dare, venture*

ἀτιμάζω *I dishonor*

φιλικός, -ή, -όν *friendly*

ψηφίζομαι *I vote, cast a ψῆφος (pebble)*

## 54.

54 ζάω, ζῆς, ζῆ *I live*

ὁράω (impf. ἑώρων) *I see*

χράομαι, χρῶ, χρῶ- *I use, enjoy; treat; have*  
ται, c. dat.

ἕως, conj. 1. *while, as long as*  
2. *until, aft. affirm. sent.*

κολάζω *I punish*

προσ-ήκω *I come to; am becoming to, fitting*

χρῆ (sc. ἐστί) *there is need, = δεῖ*

## 55.

55 Contract Verbs in -τω.

ἀδικέω *I am ἄδικος, a wrong-doer, I wrong (some one)*

ἀμελέω *I am ἀμελής, negligent in, careless of (gen.)*

ἀπιστέω *I am ἄπιστος, distrust, disobey (dat.)*

ἀπο-χωρέω *I withdraw, retreat*

ἄσεβέω *I am ἄσεβής, impious*

δοκέω *(I think); I seem*

δοκεῖ *it seems (good)*

δυστυχέω *I am δυστυχής, unfortunate*

ἐπ-αινέω *I approve, praise*

ἐπιθυμέω *I have my heart set on, desire (gen. or inf.)*

ἐπιμελέομαι, pass. depon. *I am ἐπιμελής, look after, take care of (gen.)*

ἐπιχειρέω *I set hand to, undertake, attempt (dat. or inf.)*

εὐεργετέω *I am an εὐεργέτης, do kindness or good to (acc.)*

εὐπορέω *I am εὐπορος, well provided with (gen.)*

εὐσεβέω *I am εὐσεβής*

εὐτυχέω *I am εὐτυχής*

ηγέομαι *I am ἡγεμών, leader or commander of (gen.); I think (Lat. dūco)*

κρατέω *I have κράτος over, am master of, rule (gen.); I conquer (acc.)*

ὁμολογέω *I agree with (dat.); admit, confess*

πλουτέω *I am rich in (gen.)*

ποιέω *I make; do*

πονέω (πόνος) *I labor, toil at (acc.)*

σκοπέω *I look at; reflect on (acc.)*

τίμωρέομαι *I take vengeance on (acc.)*

φθονέω (φθόνος) *I envy (dat.)*

φιλέω *I love*

φοβέομαι (φόβος) *I dread, fear (prop. pass. of φοβέω I make afraid)*

φρονέω (-μος) *I think, meditate; intend, mean; μέγα φρονῶ I am proud*

ώφελέω *I am ώφέλιμος to, aid, help (acc.)*

καιρός, -οῦ *right time or season; opportunity, occasion*

κάλλος, -ους, τό *beauty*

κέρδος, -ους, τό *gain, profit, pay*

μάτην, adv. *vainly, idly*

## 56.

δέω *I bind*



δέω	<i>I need, lack</i>
δέομαι, pass. depon.	<i>I need; beg</i>
πλέω	<i>I sail</i>
πνέω	<i>I blow; breathe</i>
ἄθυμέω	<i>I am ἄθυμος</i>
ἀπο-πλέω	<i>I sail away</i>
ἀπορέω	<i>I am ἀπορος</i>
ἐνίοτε	<i>sometimes</i>
Βορέας, -ον	<i>Boreas, North-wind</i>
Ζέφυρος, -ον	<i>Zephyrus, West-wind</i>
Νότος, -ον	<i>Notus, South-wind</i>

## 57.

## 57

## Contract Verbs in -όω.

(Usually causative.)

ἀξιώω	<i>I deem ἄξιος, right, worthy;</i> <i>I claim, request; expect</i>
δηλόω	<i>I make δηλος; show</i>
δουλόω	<i>I make δούλος; enslave</i>
ἐλευθερώω	<i>I make ἐλεύθερος; free,</i> <i>liberate from (gen.)</i>
ἐν-αντιώμαι, pass. depon.	<i>I oppose,</i> <i>withstand (dat.)</i>
μαστιγύω	<i>I lash (with μάστιξ)</i>
μισθόω	<i>I let for μισθός</i>
ὀρθόω	<i>I make ὀρθός; straighten,</i> <i>set right</i>
στεφανόω	<i>I crown with a στέφανος</i>
βοηθέω	<i>I bear aid to (dat.), lit.</i> <i>run to the βοή (cry)</i>
ὅμοιος, -ᾱ, -ον	<i>like, similar to (dat.)</i>

## 58.

## 58

αἰρέω	<i>I take, seize, capture</i>
ἄρτι, adv.	<i>just now</i>
γούν (γέ, οὖν), post-pos.	<i>certainly,</i>
ζητέω	<i>I seek [at least]</i>
κτάομαι	<i>I acquire</i>

οὐδέποτε	<i>never</i>
πρίν, conj.	<i>before; after negat.</i> <i>clause until</i>
προ-λαμβάνω	<i>I take beforehand</i>
προ-τιμάω	<i>I honor before (gen.),</i> <i>prefer</i>
χωρέω	<i>I make room (χωρος),</i> <i>withdraw, march;</i> <i>hold, contain</i>
Βουκέφαλος, -ον	<i>Bucephalus</i>
Ἰλλύριοι	<i>Illyrians</i>
Μακεδονία, -ᾱς	<i>Macedonia</i>
Ποτεΐδαια, -ᾱς	<i>Potidaea</i>

## 59.

## SEE THE EXERCISE.

## 59

## 60—61.

## Lingual Stems.

ἀγωνίζομαι (ἀγών)	<i>I contend, fight</i>	60
ἀθροίζω	see vocab. 18	61
ἀκοντίζω	"	41
ἀναγκάζω	"	16
ἀρπάζω	"	32
ἀτιμάζω	"	53
βιάζομαι	"	18
ἐργάζομαι	"	16
ῥέδομαι, pass. depon. (ῥεσθην)	17	
θανμάζω	see vocab. 23	
κολάζω	"	54
κομίζω	"	59
νομίζω	"	5
ὀνομάζω	"	21
ὀργίζω (ὀργή)	<i>I make angry; mid.</i> <i>am angry, enraged</i>	
παιανίζω	see vocab. 17	
παρα-σκευάζω	<i>I make παρασκευή,</i> <i>preparation; prepare;</i> <i>mid. —for myself</i>	

πείθω	see vocab. 15
πορίζω	<i>I provide, furnish, get</i>
σπένδω, σπείσω, ἔσπεισα	<i>I pour libation; mid. — in treaty, make treaty</i>
σπενύδω	see vocab. 40
σώζω	" 26
φράζω	" 59
ψεύδομαι (-δής)	<i>I lie; deceive (acc.)</i>
ψηφίζομαι	see vocab. 53
ἀπ-εργάζομαι	<i>I finish off, turn out complete, make</i>
αὐτό-νομος, -ον	<i>self-governed (-lawed), independent</i>
ἀφ-αιρέω	<i>I take away; oft. in mid. with two acc. I rob one of something</i>
δεινός, -ή, -όν	<i>terrible</i>
δι-ηγέομαι	<i>I relate, narrate</i>
διώ (δι' ὅ)	<i>quam ob rem</i>
οικέω (οικίᾱ)	<i>I dwell</i>
φθόνος, -ου	<i>envy, grudge, spite</i>
Χαιρώνεια, -ᾱς	<i>Chaeronēa</i>

## 63.

## 63 Labial and Palatal Stems.

ἄγω	see vocab. 1
ἀλλάττω	" 59
ἄρχω	" 7
ἀφ-ικ-νέομαι	" 59
βλάπτω	" 59
γράφω	" 1
δείκ-νύμι	" 59
δέχομαι	<i>I receive</i>
δῶκω	see vocab. 10
ἐλέγχω	<i>I cross-question; confute;</i>
εὐχομαι	see vocab. 34 [ <i>convict</i> ]
ζεύγνυμι	" 59
θάπτω (τάφος)	" 59

καλύπτω	see vocab. 12
κηρύττω (κῆρυξ)	" 17
κλέπτω	" 59
κόπτω	" 59
κρύπτω	" 15
λέγω	" 1
λείπω	" 16
ὀρύττω	" 59
πέμπω	" 4
πλήττω	" 59
πράττω	" 11
ῥίπτω	" 59
στρέφω	<i>I turn, twist (trans.)</i>
σφάττω	see vocab. 32
ταράττω	" 59
τάττω	" 59
τρέπω	" 9
τρέφω	<i>I nourish, rear; keep</i>
φεύγω, φεύζομαι	see vocab. 1
φυλάττω	" 17
ἀναγκαῖος, -ᾱ, -ον (-κη)	<i>necessary</i>
ἄτιμος, -ον	<i>dishonored, -able</i>
ἄφθονος, -ον	<i>without stint, ungrudging, abundant</i>
Ὀρέστης, -ον	<i>Orestes</i>
Τεγέᾱ, -ᾱς	<i>Tegea</i>

## 64.

ἄντρον	<i>cave (Lat. antrum)</i>	64
εἰκός, -ότος	<i>likely, probable (neut. perf. part. -κώς, -κνῖα, -κός)</i>	
ἐκ-κόπτω	<i>I cut or knock out</i>	
ἐξ-ορύττω	<i>I dig or pluck out</i>	
κατα-λαμβάνω	<i>I take, find, come</i>	
μοχλός, -οῦ	<i>bar; stake [upon</i>	
ὀφθαλμός, -οῦ	<i>eye</i>	
πρόβατον (usu. pl.)	<i>sheep, goats</i>	
Οὔτις (οὗ τις)	<i>Notman (feigned name of Odysseus)</i>	

Πολύφημος, -ου *Polyphēmus*

## 65.

65 ἀπ-αλλάττω *I remove, release, from;*  
pass. am freed from, get rid ofἐκ-πλήττω *I drive out of one's*  
senses, terrifyκαλέω *I call, name*κατα-στρέφωμαι *I subjugate*παρα-δέχομαι *I receive in turn, suc-*  
ceed to (acc.)φρουρά, -ās } *a watching, guard;*  
φυλακή } *garrison*Καδμεία, -ās *Cadmēa*Μακεδών, -όνος *a Macedonian*

## 66.

66 ἐν-οικέω *I dwell in, inhabit*κατα-κόπτω *I cut down, slay*πολιορκέω (πόλις) *I besiege*πρέσβεις, -εων *envoys, ambassadors*προσ-άγω *I lead to or against*συν-αλλάττω *I reconcile*ὑστεραίῳς, -ᾱ, -ον *later, following, next*Ἐπαμεινώνδης, -ον *Epaminondas*Πίνδαρος, -ου *Pindar*

## 67.

## Second Aorists.

## 67

1) from same root as present.

ἄγω *ἤγαγον*αἰσθάνομαι *ἤσθόμην*ἁμαρτάνω *ἤμαρτον*ἀπο-θνήσκω *ἀπέθανον*ἀπ-όλλυμαι *ἀπ-ώλόμην*ἀφ-ικνέομαι *ἀφ-ικόμην*βάλλω *ἔβαλον*γίγνομαι *ἐγενόμην*εὐρίσκω *ἤυρον*

ἔχω

λαμβάνω

λανθάνω

λείπω

μαιθάνω

πάσχω

τέμνω

τρέπομαι

τυγχάνω

ὑπ-ισχίεομαι

φεύγω

ἔσχον

ἐλαβον

ἐλαθον

ἐλιπον

ἔμαθον

ἐπαθον

ἔτεμον

ἐτραπόμην

ἔτυχον

ὑπ-εσχόμην

ἔφυγον

2) from different root.

αἰρέω

αἰρέομαι

ἔρχομαι

λέγω

ὁράω

τρέχω

εἶλον (root ἐλ-)

*I choose, elect*

εἰλόμην

ἦλθον (ἐλθ-)

εἶπον (εἰπ-)

εἶδον (ιδ-)

ἔδραμον

ἀπο-βάλλω

ἀφανίζω

δουλειᾱ (-εύω)

κατα-τρέχω

κατ-έχω

*I lose**I make ἀφανής, blot**out, annihilate**slavery**I overrun**I have (aor. get) pos-*  
session of, control

πρότερος, -ᾱ, -ον

πρότερον, adv.

συν-έρχομαι

σχολή

τίμωριά, -ās

Βυζάντιον

Θρᾱξ, -κός

*former, earlier**before, earlier**I come together**leisure**vengeance**Byzantium**a Thracian*

## 68.

## Liquid Stems.

ἀγγέλλω *see vocab. 1*

αἰσχύνω " 59

ἀπο-κτείνω " 59

## 68

ἀμύνω *I ward off (acc.); mid. I defend myself; avenge myself*

βάλλω see vocab. 1

δια-φθείρω " 45

κλίνω " 59

κρίνω " 13

μένω " 7

σημαίνω (σημεῖον) " 59

σπείρω " 20

στέλλω " 59

σφάλλω " 27

τείνω " 59

φαίνω " 8

χαλεπαίνω " 51

ἀνα-βάλλω *I postpone*

ἀπο-κρίνομαι *I answer*

ἀπο-λαμβάνω *I get back, recover*

ἀπο-στέλλω *I despatch (Cf. ἀποσ-)*

ἀπο-φαίνω *I show, prove [tle]*

βοήθεια (-έω) *aid, help*

ἐκ-κλίνω *I turn out (intrans.),*

ἐκ-φεύγω *I escape [yield]*

κατ-αισχύνω *I disgrace (acc.)*

περι-πλέω *I sail round*

\* Ἀθως, -ω, acc. -ω *Athos*

Μαρδόνιος, -όν *Mardonius*

Περσικά, -ών, τά *The Persian Wars*

## 69.

69 ἀν-έχομαι *I hold up under, endure*

κατ-εργάζομαι *I subdue ("do up")*

πίθος, -ου *earthen wine-cask*

προσ-εἶπον *I addressed, spoke to*

προσ-έρχομαι *I come to, approach*

σκώπτω *I jeer; joke*

συν-ἡδομαι *I rejoice with, congratulate*

Διογένης, -ους *Diogenes*

## 70.

ἐπι-δείκνυμι *I display, point to with pride 70*

κατα-μανθάνω *I learn by observation, know thoroughly*

περι-άγω *I lead round*

Βίτων, -ωτος *Biton*

Κλέοβις, -ιος *Cleobis*

Τέλλος, -ον *Tellus*

## 71.

ἀνα-τείνω *I stretch up, raise 71*

ἐκ-τείνω *I stretch out, extend*

κτῆμα, -ατος, τό (κτάομαι) *possession*

ὀμνῦμι *I swear [voke]*

συν-καλέω *I call together, con-*

τελέω *I bring to a τέλος, finish; I pay*

## 72.

ἀνα-μένω *I await (acc.) 72*

ἀπο-τρέπω *I turn aside, dissuade*

ἀπο-τρέχω *I run off*

ἄσκυς, -οῦ *wine-skin, leathern bottle*

ἐν-δον, adv. *within, inside; at home*

κατα-λαμβάνω *I take or catch in the act, come upon (c. partic.)*

μέλλω, c. fut. or pres. inf. *I am about to —*

προ-λέγω *I foretell, warn*

Ἄϊολος, -ου *Aeolus, king of the winds*

## 73.

ἵστημι *I make to stand (Lat. sistō) 73*

N.B. Sec. Aor. and both perfects act. are intrans.

ἀν-ίστημι *I make to rise, to get up; mid. and intr. tenses I rise, get up*

ἀφ-ίστημι *I cause (induce) to revolt; mid. and intr. tenses I revolt*  
 ἐξ-αν-ίστημι *I make rise and go forth, expel; mid. and intr. I start up and forth*  
 ἐφ-ίστημι *I make halt; intr. I halt*  
 καθ-ίστημι *I set down, station, establish, appoint; involve in; intr. I take my place, am appointed, get involved in*  
 προ-ίστημι *I set at the head of; intr. I take my place at the head of; perf. I am at the head*

δια-πλέω *I sail across (acc.)*  
 ἡγεμονία, -ᾶς *leadership, headship*  
 Ἀρισταγόρας, -ου *Aristagoras*  
 Ἴωνες *Ionians*  
 Ξανθίας, -ου *Xanthias (slave-name)*

## 74.

74 τίθημι *I place, put (Lat. pōnō); render, make; manage; regard, consider; cast (vote, ψῆφον); ground (arms, ὅπλα)*

ἀπο-τίθημι *I put off, lay aside*  
 δια-τίθημι *I dispose*  
 ἐπι-τίθημι *I impose; put on; mid. set upon, attack*  
 προσ-τίθημι *I add to; mid. join myself to*  
 προ-τίθημι *I propose*  
 συν-τίθημι *I compose, put together; mid. I covenant, make agreement (with some one, τινί or πρὸς τινα)*

κεῖμαι *I lie, am situated, established*  
 διά-κειμαι *I am disposed (πρὸς τινα)*

ἐπι-κειμαι *I am adjacent (Lat. ad-iaceo)*  
 σύγ-κειμαι *I consist (ἐκ τινος)*  
 ὑπέρ-κειμαι *I lie above*  
 ἐμ-μένω *I remain in, abide by*  
 προ-άγω *I lead forward; mid. advance*  
 ψῆφος, -ου, ἡ *pebble (Lat. calculus);*  
 Αἴγινα, -ης *Aegina [vote]*  
 Λυκαβηττός, -οῦ *Lycabettus*  
 Λυκούργος, -ου *Lycurgus*  
 Μαντινεία, -ᾶς *Mantinēa*

## 75.

δίδωμι *I give, grant; offer 75*  
 ἀντι-δίδωμι *I give in return*  
 ἀπο-δίδωμι *I give back, render; pay*  
 παρα-δίδωμι *I deliver, give over*  
 προ-δίδωμι *I betray*

παρα-βαίνω *I transgress*  
 προδότης *betrayor, traitor*  
 τριώβολον *three-obol-piece (= 9 cents)*

## 76.

τήμι *I let go, let fly; shoot; 76*  
 mid. rush, hasten  
 ἀφ-τήμι *I let go, let off, let escape; disband*  
 ἐφ-τήμι *I permit*  
 προ-ίεμαι *I desert, abandon. (Cf. προ-δίδωμι)*

κατ-εἶδον *I descried, espied, caught sight of*  
 σκοπός, -οῦ *target, mark*  
 συν-διώκω *I chase with*  
 φανερός, -ά, -όν *plain, open, evident*

## 77.

77 For the Verbs, see the Exercise.

Σάμιοι Samians

## 78.

78 For the Verbs, see the Exercise.

ἀπ-εἶμι (εἶμι) I shall depart  
 ἀφθονία, -ᾶς (-νος) no lack, abund-  
 εῖνοι, -αι, -α some [ance  
 πρόσ-εἶμι (εἶμι) I shall approach  
 προφύλαξ, -κος picket, outpost  
 σωτηρία, -ᾶς safety, salvation

## 79.

79 For the Verbs, see the Exercise.

ἀπο-διδράσκω I run away  
 ἐν-δύω I make enter; intr. I en-  
 ter; put on (clothes)  
 κατα-δύω I make sink; intr. I sink

ἀν-έχω I come up, emerge  
 Ἀρτεμισιά, -ᾶς Artemisia

## 80.

For the Verbs, see the Exercise.

80

ἀπο-δείκνυμι I appoint; prove  
 ἐπι-δείκνυμι I show; exhibit; prove  
 συμ-μῑγνυμι I associate or mingle  
 with (intr.)  
 συμ-πήγνυμι I fasten together

ἄκρατος, -ον unmixed  
 δικαιοσύνη justice  
 ζῷον animal  
 θνητός, -ή, -όν mortal  
 θρίξ, τριχός, ἡ hair  
 παντάπᾱσι(ν), adv. wholly  
 χαλκός, -οῦ copper, bronze



# GREEK WORD-LIST.

(The Figure indicates the Vocabulary in which the Word is found.)

ἀγάθος 6	αἷτιος 33	ἀνα-βαίνω 29	ἀπ-αλλάττω 65
ἀγγελία 17	ἀκινδύνος 14	ἀνα-βάλλω 68	ἀπαντάω 53
ἄγγελος 3	ἀκοντιζω 41. 60	ἀνάβασις 29	ἄπαξ 42
ἀγγέλλω 1. 59. 68	ἀκούω 15. 48	ἀνα-γινώσκω 25	ἄπαξ 41
ἄγνυμι 80	ἄκρῶτος 80	ἀναγκάζω 16. 60	ἀπατάω 53
ἀγορά 8	ἀκρόπολις 42	ἀναγκαῖος 63	ἄπ-ειμι (εἶμι) 32
ἄγριος 6	ἄκρος 16	ἀνάγκη 9	ἄπ-ειμι (εἶμι) 78
ἄγρός 5	ἄκρον 16	ἀνα-μένω 72	ἄπειρος 29
ἄγω 1. 63	ἄκων 37	ἀνάξιος 13	ἀπ-εργάζομαι 60
ἄγων 19	ἄλεκτρῶν 19	ἀνάρητος 13	ἀπ-έρχομαι 82
ἀγωνίζομαι 19. 60	ἀλήθεια 28	ἀναρχία 14	ἀπ-έχω 25
ἄδειπνος 14	ἀληθεύω 41. 48	ἀναρχος 14	ἀπιστέω 55
ἄδελφός 5	ἀληθής 27	ἀνα-τείνω 71	ἀπιστία 8
ἀδικέω 55	ἀλίσκομαι 59. 79	ἀνδρεία 46	ἄπιστος 13
ἀδικία 13	ἄλλά 1	ἀνδρεῖος 24	ἀπλοῦς 13
ἄδικος 13	ἄλλάττω 59. 63	ἀνελευθερία 13	ἄπλουτος 14
ἄδύνατος 26	ἄλλήλων 23	ἀνελεῖθερος 13	ἀπό 10
ἄδωρος 14	ἄλλοσε 35	ἄνεμος 40	ἀπο-βαίνω 32
ἀεί 6	ἄλλότριος 32	ἄνεν 8	ἀπο-βάλλω 67
ἀθάνατος 13	ἄλωπηξ 17	ἀν-έχω 79	ἀπο-δείκνυμι 80
ἄθεος 14	ἄμα 40	-ομαι 69	ἀπο-διδράσκω 79
ἄθλον 4	ἄμαθής 27	ἄνῆρ 23	ἀπο-δίδωμι 75
ἄθροίζω 18. 60	ἄμαθία 28	ἀνθρώπος 25	ἀπο-θνήσκω 23. 59
ἄθυμέω 56	ἄμαξα 10	ἄνθρωπος 3	ἀποικία 36
ἄθυμιά 8	ἄμαρτάνω 37. 59	ἀν-ίστημι 73	ἀπο-κρίνομαι 68
ἄθυμος 40	ἄμελέω 55	ἄνοια 13	ἀπο-κτείνω 59. 68
αἴνιγμα 22	ἄμνησιν 14	ἄνους 13	ἀπο-λαμβάνω 68
αἶξ 22	ἄμνηστος 14	ἀντί 10	ἀπόλεμος 14
αἰρέω 58	ἄμπελος 12	ἀντι-δίδωμι 75	ἀπ-όλλυμι 59
-ίωμα 67	ἄμυνω 68	ἄντρον 64	ἀπο-πλέω 56
αἰσθάνομαι 59	ἄμφι 52	ἄνω 16	ἀπορίᾳ 13
αἰσχροῦς 37	ἄμφότεροι 25	ἄξιός 6	ἄπορος 13
αἰσχύνω 59. 68	ἄνω 40	ἄξιός 57	ἀπο-στέλλω 68
αἰτία 8	ἀνά 12	ἄκουος 14	ἀπο-τίθημι 74
αἰτιόομαι 53		ἀπ-άγω 12	



ἀπο-τρέπω 72	αὐτόνομος 60	βουλή 20	δέω want 56
ἀπο-τρέχω 72	αὐτός 43	βούλομαι 15	-ομαι 56
ἀπο-φαίνω 68	αὐτοῦ, -ῶ 5	βοῦς 32	δέω bind 56
ἀπο-φέρω 31	αὐτοῦ, adv. 46	βραδύς 36	διή 38
ἀπο-χωρέω 55	ἀφ-αἰρέω 60	βραχύς 36	δηλος 46
ἄρα 45	ἀφάνεια 28	βύβλιος 12	δηλός 57
ἀργύριον 3	ἀφανής 27	βύβλος 12	δημοκρατία 41
ἀργυρος 3	ἀφανίζω 67		δήμος 4
ἀργυροῦς 13.	ἀφθονία 78	γάρ 1	δημόσιος 6
ἀρετή 29	ἀφθονος 63	γέ 24	διά 16
ἀριθμός 11	ἀφ-ίημι 76	γένος 25	δι-άγω 37
ἀριστερός 34	ἀφ-ικνέομαι 59. 63	γέρων 20	δια-βαίνω 25
ἄρμα 21	ἄφιλος 14	γέφυρα 10	δια-βάλλω 46
ἀρπάζω 32. 59. 60	ἀφ-ίστημι 73	γῆ 12	διαβατός 34
ἄρτι 58	ἀφθιβος 13	γῆινος 12	διά-κειμαι 74
ἄρτος 10	ἄφρων 37	γίγας 20	δια-λέγομαι 16
ἀρχαῖος 31	ἄχρηστος 13	γίγνομαι 15	διάλογος 35
ἀρχή 10	ἄρω 14	γιγνώσκω 11. 59. 79	δια-πλέω 73
ἄρχω 7. 63	ἄωρος 14	γλαυξ 22	δια-πράττω 38
ἄρχων 20		γλῶττα 10	δι-αρπάζω 49
ἀσέβεια 28	βάθος 25	γνώμη 30	δια-τίθημι 74
ἀσεβέω 55	βαθύς 36	γνώριμος 17	δια-φέρω 38
ἀσεβής 27	βαίνω 59. 79	γονεύς 31	δια-φθείρω 45. 59. 68
ἀσθeneia 28	βάλλω 1. 59. 68	γόνυ 34	διδάσκαλος 11
ἀσθενής 27	βάρβαρος 3	γούν 58	διδάσκω 36
ἀσितिᾶ 14	βάρος 86	γράψω 1. 63	διδράσκω 79
ἄσitos 14	βαρύς 86	γυμνάσιον 37	δίδωμι 75
ἄσκός 72	βασιλεία 38	γυμνής 18	δι-ηγίομαι 60
ἄσπις 18	βασιλεια, ἡ 18	γυμνός 18	δικαίος 37
ἀσφάλεια 28	βασιλεια, τὰ 41	γυνή 34	δικαιοσύνη 80
ἀσφαλής 27	βασιλεις 41		δική 10
ἄταφος 14	βασιλεύς 31	δαίμων 30	διό 60
ἕτε 38	βασιλεύω 1. 48	δέ 2	διώκω 10. 63
ἀτιμάζω 53. 60	βασιλικός 38	δεῖ 5	δοκέω 55. -εἰ 55
ἀτιμία 14	βέλος 25	δείκνυμι 59. 63. 80	δόλος 17
ἄτιμος 14. 63	βιά 8	δεῖλός 37	δόξα 10
ἄτολμος 13	βιάζομαι 18. 60	δαινός 60	δόν 34
ἄτοπιᾶ 14	βίαιος 8	δεῖπνον 4	δουλειᾶ 67
ἄτοπος 14	βιβλίον 12	δέκα 3	δουλεύω 8. 48
ἄτυχής 27	βίος 2	δελφίς 19	δούλος 4
ἄτυχία 28	βιώω 79	δένδρον 2	δουλός 57
αὐ 34	βλάπτω 59. 63	δεξιός 34	δράκων 20
αὐθις 29	βοάω 53	δέρμα 21	δραχμή 42
αὐλός 17	βοήθεια 68	δερμάτινος 34	δρόμος 19
αὐπνία 14	βοηθῶ 57	δεσπότης 11	δύναμις 77
αὐπνος 14	βολή 9	δεύτερος 12	δύναμις 29
αὐτίκα 13	βουλεύω 39. 48	δέχομαι 63	δυνατός 26

δύνω 59	ἐκτός 10	ἐπ-αινέω 55	εὐμενής 27
δύο 34	ἐκ-φεύγω 68	ἐπεί 5	εὐνοια 13
δυστυχίω 55	ἐκών 37	ἐπειτα 36	εὐνους 13
δῶ 79	ἐλαύνω 21, 59	ἐπί c. acc. 7	εὐπορέω 55
δῶρον 4	ἐλαφος 18	c. gen. 21	εὐρετής 17
	ἐλέγχω 63	c. dat. 23	εὐρίσκω 12, 59
ἐαρ 22	ἐλευθεριά 8	ἐπι-βουλεύω 41	εὐρος 25
ἐαυτοῦ 29	ἐλεύθερος 7	ἐπι-γίγνομαι 16	εὐρύς 36
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ἐβδομήκοντα 37	ἐλκω 23	ἐπιθυμέω 55	εὐσιβέω 55
ἐγγύς 19	ἐλπίζω 59	ἐπιθυμία 49	εὐσιβής 27
ἐγκράτεια 28	ἐλπς 18	ἐπί-κειμαι 74	εὐτυχίω 55
ἐγκρατής 27	ἐμ-βαίω 33	ἐπικινδύνος 13	εὐτυχής 27
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# ENGLISH WORD-LIST.

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s. = substantive; v. = verb.

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## HINTS TO TEACHERS.

A FEW suggestions and supplementary notes may perhaps not be taken amiss by younger teachers. And first, as regards the Golden Rule for the acquirement of any language: Repetition, repetition, repetition. At each lesson one or two sections, assigned beforehand and studied, should be reviewed—not necessarily as they stand in the book, indeed better not so. At one time merely the words might be called for; at another the ear of the student should be trained, the sentences being read with variations in number, person, tense, or syntax; again, Greek questions on the contents of the review will be found interesting. But in no matter what form, iteration is the essential thing, until words, inflection, and syntax are accurately and permanently lodged in the memory. Further, if the teacher will jot down after each recitation any matter upon which especial stress has been laid, and again and again bring it up, briefly, and in varied form, his pupils will show a certain coherence and solidity of progress not otherwise obtainable.

Secondly, all etymologizing of English words from the Greek has been relegated to these pages, not as if unimportant in the author's estimation (on the contrary, he has always found students to be much interested in it), but because the scheme of the book did not readily admit its methodical treatment. The material is here presented, in connection with each vocabulary, to be used by the teacher in the way he thinks best.

**Reading and Accents.**—It is unnecessary to begin with the names of the Greek letters. Their values, which is the main thing, will be readily learned, with slight help from the teacher, by guessing out the familiar proper names of the first five lines. On the third review, the pupil should be able to write them on the blackboard from dictation.

Throughout the book vowels naturally long are so marked, unless the § 1 length is already obvious from the accent or the presence of *iota subscriptum*. But to require the student to mark these lengths would be, at this stage, merely to waste his valuable time.

1. 12 'Do not sit writing': so phrased to express the durative present imperative, as distinguished from the aorist (or, in prohibitions, aor. subjunctive). But of course this distinction is not for beginners,

§ 2 The terms 'paroxytone,' 'proparoxytone,' etc., may be explained by the teacher; but since the pupil should perhaps not be burdened with too much grammatical machinery, the grammars have not been cited on the matter.

In Hadley-Allen's grammar no paroxytone model is given. Choose perhaps νόμος or βίος.

'Omit Dual': other matters seeming more important, the dual has been altogether omitted from the book.

1. 5 'πίδον': for justification of this and other poetical words used in the book, see the Preface.

1. 7 'ἵππον': the Trojan horse, of course.

Vocabulary: etymologize *bio-logy*, *bio-graphy*, *litho-graph*, *chronic*, *chronicle*, *chrono-logy*, *alpha-bet*, *delta*, *hypno-tize*, *en-ergy*, *rhodo-dendron* (ρόδον = *rose*).

§ 3 1. 6 'urging': the Latin habit of putting the verb regularly at the end should be discouraged from the outset.

Vocabulary: etymology of *angel*, *anthropo-logy*, *philo-logy*, *phil-anthropic*, *polemic*, *deca-logue*, *deca-gon* (γωνία = *corner*).

§ 4 1. 4 'ὁ τοῦ ἀργύρου πλοῦτος': 'the wealth that consists in silver.'

1. 7 'The tyrant's messenger': the pupil will probably forget, in this first instance, one of his articles: 'the of the tyrant messenger.'

Vocabulary: etymology of *epi-demic*, *dem-agogue* (ἀγωγή subst. from ἄγω).

§ 5 1. 3 'δεῖ με': 'I must.' This translation, rather than the common one 'it is necessary for me,' will save the pupil from the usual error of writing the *dative* of the person. The dat. may stand after ἀνάγκη [ἵστι], but after δεῖ and χρή the accus. only—as subject of the following infinitive.

1. 14 'So he urges' καλεῖ οὖν: again the pupil might be encouraged to put the verb fearlessly at the head of the sentence rather than last, as in Latin.

Vocabulary: etymology of *Theo-dore*, *Phil-adelphia*, *theo-logy*, *strategic*, *chrys-anthemum* (ἄνθεμον = *flower*).

§ 6 The list of words after which ἵστι is accented ἵστι (G. 144, 5; H. 480, 3) may be remembered by the following rhythm:

οὐκ, ἀλλ', εἰ,  
καί, ὥς, μή,—τοῦτ'.

But the pupil need not be burdened with this at present.

Vocabulary: etymology of *theo-sophist*, *calli-graphy*, *idiom*, *hepta-gon* (γωνία = *corner*).

§ 7 The accentuation of words may often be remembered by noting points of difference and of similarity. Thus: ποταμός, —but πόλεμος.

The pupil may need help in finding the proper place (ἔλθον) in Goodwin's grammar.

Vocabulary: etymology of *arch-angel*, *hippo-potamus*, *epi-logue*, *epi-gram* (γράμμα subst. from γράφω), *palaeo-graphy*.

Point out the usual accentuation of adjectives in -ρός (G. 856 ; H. 569, 5) ; § 8  
e. g. ἰχθρός, μακρός, πονηρός, μικρός.

Vocabulary : etymology of *mono-graph*, *mono-logue*, *mono-lith*, *mono-theism*, *eph-emeral*, *Sophia*, *horo-logue*, *oeco-nomy* (οἶκος, οἰκία).

Vocabulary : etymology of *Irene*, *hyper-bole*, *hedonism*, *logo-machy*, *helio-* § 9  
*trope*, *poly-theism*, *syn-chronism*, *syn-agogue* (ἀγωγή subst. from ἄγω).

The student should invariably use ττ (with the orators, Plato, and com- § 10  
edy) for the older Attic σσ, as found in the grammars. E. g. θάλαττα, γλῶττα, πρᾶττω.

Of prime importance to the student are the following rules with respect to the singular of the α-declension :

I. Nominative and accusative agree—1) in their final vowel, 2) in the quantity of the final vowel, and hence 3) in their accent, e. g. Μοῦσᾶ, Μοῦσᾶν ; χώρᾶ, χώρᾶν ; θάλαττᾶ, θάλαττᾶν ; ἀγορᾶ, ἀγορᾶν.

II. Genitive and dative show the same agreement. E. g. from the nom. Μοῦσᾶ, the genit. and dat. are Μούσης, Μούσῃ ; from θάλαττᾶ, come θαλάττης, θαλάττῃ ; from ἀγορᾶ, come ἀγορᾶς, ἀγορᾷ.

The prepositions with one case may be taught in a sort of rhythm :

ἀντί, ἀπό, ἐκ or ἐξ, πρό,  
ἐν, σύν,  
εἰς.

Vocabulary : etymology of *pro-logue*, *apo-logy*, *doxo-logy* (δόξα = glory), *topo-graphy*, *pro-gramme* (γράμ-μα from γράφω), *musæum*, *astro-nomy* (ἀστήρ = star), *mon-archy*, *hept-archy*, *octa-gon* (γωνία = corner), *poly-glot*, *arch-angel*, *archi-tect* (τίκτων = carpenter).

The pupil should note the two signs of masculinity in these substantives § 11  
of the α-declension, viz. -ς in the nomin. and -ου in the genit.—both found in the ο-declension.

In translating ὁ μὲν . . . ὁ δὲ by 'the one . . . the other', the pupil is led to think that ὁ here is 'the' and μὲν 'one',—true in neither case. The ὁ is of course the old demonstrative 'he,' and the two *he's* are contrasted by μὲν and δὲ.

Point out the recessive accent in adjectives of *material* in -ινος (G. 852, H. § 12  
566). E. g. γήινος, βύβλινος, ξύλινος, λίθινος.

Vocabulary : etymology of *idiot*, *mathematics* (μάθη-μα), *arithmetic*, *eu-logy*, *ev-angelist*.

Vocabulary : etymology of *geo-graphy*, *geo-logy*, *geo-metry* (μέτρον = measure), *George* (Γε-ώργιος = earth-worker, farmer), *syn-od*, *peri-od*, *meth-od*, *ex-odus*, *bible*, *deutero-nomy*, *epi-taph*, *ceno-taph* (κενός = empty), *hier-archy*, *hieroglyph* (γλύφω = I carve), *plinth*, *Parthenon*, *cath-olic*, *Pelopon-nesus* (Πίλοψ), *Chersea-nesus* (χέρσος = main-land), *cata-logue*, *story*, *apo-calyse*, *a-gnostic*, *ana-logous* (ἀνά, like κατὰ = in the line of ; λόγος = ratio, proportion), *ana-lyze* (ἀνά in compos. often = back, un-), *ana-chronism*, *ana-gram*.

§ 13 Note adjectives in -νός,—oxytone (G. 856 ; H. 569, 4). E. g. στενός, ικανός, δεινός.

Vocabulary: etymology of *trope*, *tropics*, *helio-trope*, *Phil-ip*.

§ 14 Vocabulary: etymology of *meta-phor* (μετά in composit. often = *change*), *a-theist*.

§ 15 Vocabulary: etymology of *acoustics*, *crypt*, *mnemonic*, *Peter*, *dia-gnosis* (διά in composit. often = *apart*), *caustic*, *holo-caust* (ὅλος), *cata-rrh*.

§ 16 Prepositions with two cases may be remembered by the rhyme:

διά, κατά, — ὑπέρ, μετά.

Vocabulary: etymology of *dia-meter* (μέτρον), *dia-gonal* (γωνία = *corner*), *hyper-bole*, *dia-logue*, *el-lipsis*, *proto-type* (τύπος).

§ 17 Vocabulary: etymology of *syringe*, *phylactery* (-τήριον), *eschato-logy*.

§ 18 'Dentals': the pupil should be made to understand why τ, δ, θ may be called either linguals (as in the grammars) or dentals (as here).

Vocabulary: etymology of *erotic*, *patriot* (-ώτης), *ornitho-logy*, *ec-lipse*, *choro-graphic* (χώρος, χώρα).

§ 19 n. 3 Νέα Ὑόρκη is modern Greek, of course—not ancient.

n. 6 is of course a broad and loose statement on the use of μή c. infin., but is better at this stage than a too precise one.

Vocabulary: etymology of *hegemony* (ἡγεμονία), *agony*, *agonize*, *ant-agonist* (ἀγωνιστής), *hippo-drome*.

§ 20 The word in Hadley's paradigm is γέρων.

Vocabulary: etymology of *exotic*, *ec-lectic*, *ec-logue*, *ec-clesiastic*.

§ 21 Vocabulary: etymology of *epi-dermis*, *hypo-dermic*, *pachy-derm* (παχύς = *thick*), *syn-onym* (δύναμα for ὄνομα), *an-onymous* (ἀν- privative), *met-onymy* (μετά in composit. = *change*), *neur-algia* (τὸ ἄλγος = *pain*), *neuro-logy*.

§ 22 In Hadley's grammar use κρᾶτήρ for Goodwin's σωτήρ.

Vocabulary: etymology of *anti-podes*, *poly-pus*, *sym-phony*, *anti-phonal*, *ped-agogue* (ἀγωγή from ἄγω), *phos-phorous*, *photo-graph*, *phono-graph*, *eu-phony*, *tele-phone* (τῆλε = *far*), *panic*, *a-cephalous*, *en-cephalon* (= *brain*).

§ 23 In accentuation, note μήτηρ (on first syllable), πατήρ (on last), θυγάτηρ (in the middle)

μήτηρ

πατήρ

θυγάτηρ

"The happy (Aryan) family." Further, ἀνήρ, properly enough, like πατήρ.

Vocabulary: etymology of *patronymic*.

§ 24 "Pure Verbs": in Hadley's grammar these are called Vowel-Verbs (§ 309).

Vocabulary: etymology of *pan-theon*, *pan-theism*, *pan-oply*, *dia-pason*.

With γένος compare the Latin *genus*, explaining the *rhotacism* of the latter language.

§ 25 From this point on, the gender and genitive of all substantives in -ος should

be rigidly required. Otherwise the neuters of the third declension and the masculines of the second will be constantly confounded.

Vocabulary: etymology of *bathos*, *ethnic*, *cranium*, *a-pathy*, *pathetic*, *a-pathetic*, *anti-pathy*, *allo-pathy*, *sym-pathy*, *patho-logy*, *hexa-gon* (γωνία), *genesis* (γένεσις), *genealogy* (γενεά).

For *τροπή* in Hadley's grammar see § 232. The word *κλίος* in the vocab- § 26  
ulary is poetic.

Vocabulary: etymology of *rhetoric*, *teleo-logy*, *sozo-dont*.

1. 8 'μένων' precedes and is detached from *σθίνος* because emphatic. Both § 27  
words are poetic.

Vocabulary: *pseud-onym*, *hygiene*.

Adjectives in *-ικός* give English words in *-ic*. The student might with § 28  
profit transliterate the following into their Greek originals, even though the originals be unknown to him ( $\tilde{e} = \eta, \tilde{o} = \omega$ ): *energêtic*, *optic*, *êthic*, *apologêtic*, *therapeutic*, *parêgoric*, *catêgoric*, *hypothetic*, *caustic*, *botanic*, *cathartic*, *plastic*, *emphatic*, *tactic*, *theôrêtic*, *critic*, *mystic*, *graphic* (γράφω to paint), *dynamic*, *physic*, *hydrostatic*, etc. H. 565, G. 851.

n. 2 on *ἵνα* c. subjunct.: *ὥς* and *ὅπως* as equivalents of *ἵνα* will not be § 29  
used in this book. For justification of this, see the usage of Plato and the orators as presented in Goodwin's *Moods and Tenses*, p. 398.—For the terms 'primary' and 'secondary tenses,' Hadley uses 'principal' and 'past.'

Vocabulary: *dynamic*, *necro-mancy*, *practical*, *syn-tax*, *tactics*, *empiric*, *technique*, *technical*, *Indiana-polis*, *Anna-polis*, *Minnea-polis*, *Constantino-ple*, *metro-polis*, *necro-polis*.

1. 5 'παράγραφῃ' in its modern use (as used here) does not belong to classic § 30  
Greek.

Vocabulary: *ichthyo-logy*, *psycho-logy*, *para-ble*, *para-lysis*, *pan-demonium*.

Vocabulary: *archaic*, *archaeo-logy*, *Stephen*, *Basil*.

1. 8 'θεῶς': only poetic.

1. 9 'εἰ' c. fut. indic.: the preferred form of condition, when a threat or § 32  
warning is to be conveyed. G. 1405.

Vocabulary: *nausea*.

1. 8 'ἔχοι': optat. because *κελεύει*, an historic present, is equivalent to an aorist. § 33

Vocabulary: *nautical*, *aero-naut* (*ἀήρ* = air), *pharmacy*.

1. 1 'μέν': the pupil must find the *δέ* that answers this first *μέν*.

1. 11 'διαβαταῖς': of three endings, because a verbal adjunct rather than a § 34  
compound adjective.

1. 17 'ἐμβάλλειν' an imperfect infin. See G. 1285, 1; H. 853 a.

Vocabulary: *hydro-phobia*, *hydrant*, *hydr-aulic*, *pyro-technica*, *pyre*, *em-pyrean*, *tri-pod*, *chiro-podist*, *chiro-graphy*, *cosmetic*, *cosmogony* (κόσμος = the ordered universe).

1. 7 'μίλανας' separated from its subst. for emphasis.



- l. 19 'εἶναι' imperf. infin.

Vocabulary: *bary-tone* (τόνος), *baro-meter*, *oxy-tone*, *brachy-logy*, *didactic*, *tachy-graphy*, *trachea*.

- § 37 l. 6: again the adjct. separated from the noun.

Vocabulary: *mono-mania*, *physics*, *physician*, *physio-logy*, *physio-gnomy* (γινώσκω).

- § 38 l. 6 'δεῖ': 'are to,' 'may.'

l. 12 'τὰ εἰς τὸν πόλεμον ἔργα' = τὰ τοῦ πολέμου ἔργα.

l. 16: distinguish ἡ, ἣ, ᾗ, ᾧ, ᾧ.

Vocabulary: *basilica*, *presbyter*.

- § 40 Vocabulary: *iso-chronous*, *iso-thermal* (θερμός = warm), *iso-sceles*.

- § 41 l. 14 'ὁ τὴν δεξιάν κτλ.': hence his name Μακρό-χειρ, Lat. *Longimanus*; χεῖρ here = arm.

Vocabulary: *hyph-en*, *hetero-dox*, *en-cyclopaedia* (κύκλος = circle, cycle).

- § 42 l. 9 'νιώς': the Attic second declension may be postponed to the second year of Greek.

l. 18 'In the acropolis of Athens' should stand in the attributive position.

- § 43 Pupils at this stage should not use οὐ, οἶ, εἶ at all. The third personal pronoun is αὐτοῦ, -ῶ, -όν, etc.

l. 9 'ἐμοί': here and in the next line (ἐμέ) the student should discover why μοι and με are not used.

l. 15 'μηκέτι': from this point the teacher might begin to distinguish the negatives οὐ and μή more carefully, pointing out the sphere of each and giving the references to the grammar.

Vocabulary: *auto-nomous*, *tauto-logy* (τὸ αὐτό by crasis = ταὐτό), *auto-graph*, *auto-bio-graphy*.

- § 44 Vocabulary: *par-allel*, *parallelo-gram*, *parallelo-pi-pedon* (ἐπί, πῆδον), *peri-phery*.

- § 45 For 'Attraction of Relative' Goodwin uses the term 'Assimilation.'

Vocabulary: *ortho-dox*, *ortho-graphy*, *ortho-pedic* (παῖς).

- § 46 The tables of correlatives here assigned are notoriously neglected, though they are as important as any paradigm of inflection, and cannot be too well learned.

- § 49 l. 1 'ἀκούσατε': beginning with his first introduction to the aorist, the pupil might be gradually enlightened, as the lessons require, on the following matters:

1. No forms of the aorist actually *express* past time except those with the augment,—in other words, only the indicative of the aorist.

2. The

Aorist	{	subjunct.	and Present	{	subjunct.
		optat.			optat.
		imperat.			imperat.
		infin.			infin.
		partic.			partic.

do not differ in the *time when* of the action, but in the manner of its presentation. The present is descriptive, and pictures an act in its progress and details; the unaugmented aorist (i. e. all forms but the indic.) may be used of the same act, but presents only the simple notion of it, summary and timeless. The present shows the act as a line, the aorist as a point or circle. βασιλεύειν δέκα ἔτη is 'to be a king for ten years,' and we see the king year after year, the present tense serving as a kinetoscope; βασιλεύσαι δέκα ἔτη is 'to reign ten years,' despatching the business in a moment, calling up no picture of king, throne, or daily detail. So ἀκούειν 'to be hearing'; ἀκούσαι 'to hear.'

3. Hence, as a matter of fact, the frequent use of the **Aorist Participle** to indicate an action prior to that of the main verb, as βασιλεύσας (l 5) 'having reigned,' is one of convention only; that is, βασιλεύσας being without augment does not *in its form* express time past with reference to the main verb (it means simply and summarily 'reigning'), but came to be for the most part, though by no means always, so used.—So too the **Aorist Infinitive** and **Aorist Optative**, though without augment, are, in indirect discourse, translated as if belonging to past time, but merely because they stand for the *indicative* aorist, which does take an augment and does belong to past time. E. g. ἔφην θῦσαι 'he said he *had* sacrificed' (θῦσαι for ἔ-θῦσα); ἔλεγεν ὡς βασιλεύσει 'he told how he *had* been king' (βασιλεύσει for ἔ-βασιλευσα).

4. The unaugmented forms of the aorist, being timeless, may be, and constantly are, used of acts to be performed in the future. Thus βούλομαι ἀκούσαι 'I wish to hear'; θθεῖ γῶ θεῶ, 'ἵνα ἀκούσῃ τὰ ἀληθῆ' 'He is sacrificing to the god, that he may hear the truth,'—in both cases the act of hearing lying in the future.

Vocabulary: *para-dox* (δόξα = expectation).

§ 50

Vocabulary: *amphi-bious, politics, cosmo-polite.*

§ 52

Vocabulary: *thea-tre.*

§ 53

l. 27 'πλείον': the preferred form in Attic prose is πλέον.

§ 55

Vocabulary: *aristo-crat, demo-crat, pluto-crat, auto-crat, theo-cracy.*

Vocabulary: *hyper-borean.*

§ 56

Vocabulary: *homoeopathy.*

§ 57

These questions are simple enough to be both asked and answered in Greek—of course, after due preparation.

§ 58

Vocabulary: *di-aeresis, heresy* (αἵρεσις).

Vocabulary: *aesthetic, an-aesthetic, sceptic, clepto-mania, clinic, ex-clitic, pro-clitic, com-ma, critic, criterion, hyper-critical, crisis* (-σις), *syl-lable* (λαβή), *epi-lepsy, pro-lepsis, di-lemma* (= double catch), *pro-gnostic, a-gnostic, apo-plexy, pneumatic, phase* (φά-σις), *phantasy, phantom, phenomena, epi-phany, tome, a-tom, ana-tomy, epi-tome, phrase, para-phrase, peri-phrase* (= circum-locution).

§ 59

The forms should be worked out by the pupil as problems, without referring to the verb-lists in the grammars. In this way only can active think-

§ 60

ing take the place of lazy rote that may, to be sure, commit many principal parts to memory, but, when called on offhand to construct any form of the verb, finds itself helpless even after many years of Greek.

Iota subscript is seen in ἀπο-θνήσκω, μμνῆσκω, σφίζω because the original suffix in forming the present stem seems to have been -ίσκω, -ίζω. But of course *outside* of the present stem, there is no iota subscript.

It might be well to insist on a translation of each form as the lists are read out.

§ 63

l. 33 'σοί' emphatic; hence accented.

§ 65

l. 6 'παρ-έδεκτο'; correct the misprint to παρ-εδέδεκτο.

§ 65 V

The same euphonic changes that take place in the root before the ending -μαι also take place before the substantive suffix -μα. E. g. λῆμ-μα, γράμ-μα, δεῖγ-μα, ζεύγ-μα, κήρυγ-μα, μάθη-μα, πνεῦ-μα, σῶ-μα.

§ 66

l. 15 'μέντοι' 'however,' a substitute for δέ after μίν.

l. 27 'Alexander's being' = Alexander (acc.) being.

§ 67

Those second aor. imperatives active that are accented irregularly may be remembered by the sentence: 'Say, come see what I have found; take some' (εἰπέ, ἐλθέ, ἰδέ, εὗρέ, λαβέ).

§ 68

Vocabulary: *apo-stle, epi-stle, spore, sporadic.*

§ 72

The principal parts of λέγω for Attic prose should be learned as follows: λέγω, ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐρήθην. (ἔλεξα is 'I told,' 'narrated,' 'made a speech' *not* 'I said.' So too of λέξω.)

Vocabulary: *optics, syn-opsis, aut-opsy, anthro-po-phagous.*

§ 73

Vocabulary: *apo-stasy, apo-state, statics, hydro-statics, ec-stasy, sy-stem.*

§ 74

Vocabulary: *par-en-thesis, syn-thesis, theme (θέ-μα), ana-thema, hypo-thesis, anti-thesis, epithet, apo-thecary (θήκη = case, chest).*

§ 75

Vocabulary: *dose, anti-dote, an-ec-dote.*

§ 76

Vocabulary: *scope, micro-scope, tele-scope (τῆλε = far), epi-scopal.*

§ 78

ἐλεύσομαι as the future of ἔρχομαι in Attic prose should not be so much as named.

Vocabulary: *onto-logy, eu-phemism, pro-phet.*

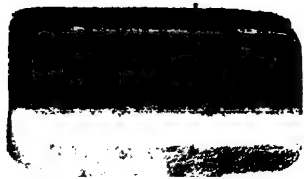
§ 79

Vocabulary: *neo-phyte (τὸ φυτόν).*

§ 80

Vocabulary: *zoo-logy, crater (κράτηρ), palaeo-zoic.*

THE END





## HINTS TO TEACHERS.

A FEW suggestions and supplementary notes may perhaps not be taken amiss by younger teachers. And first, as regards the Golden Rule for the acquirement of any language: Repetition, repetition, repetition. At each lesson one or two sections, assigned beforehand and studied, should be reviewed—not necessarily as they stand in the book, indeed better not so. At one time merely the words might be called for; at another the ear of the student should be trained, the sentences being read with variations in number, person, tense, or syntax; again, Greek questions on the contents of the review will be found interesting. But in no matter what form, iteration is the essential thing, until words, inflection, and syntax are accurately and permanently lodged in the memory. Further, if the teacher will jot down after each recitation any matter upon which especial stress has been laid, and again and again bring it up, briefly, and in varied form, his pupils will show a certain coherence and solidity of progress not otherwise obtainable.

Secondly, all etymologizing of English words from the Greek has been relegated to these pages, not as if unimportant in the author's estimation (on the contrary, he has always found students to be much interested in it), but because the scheme of the book did not readily admit its methodical treatment. The material is here presented, in connection with each vocabulary, to be used by the teacher in the way he thinks best.

**Reading and Accents.**—It is unnecessary to begin with the names of the Greek letters. Their values, which is the main thing, will be readily learned, with slight help from the teacher, by guessing out the familiar proper names of the first five lines. On the third review, the pupil should be able to write them on the blackboard from dictation.

Throughout the book vowels naturally long are so marked, unless the § 1 length is already obvious from the accent or the presence of *iota subscriptum*. But to require the student to mark these lengths would be, at this stage, merely to waste his valuable time.

1. 12 'Do not sit writing': so phrased to express the durative present imperative, as distinguished from the aorist (or, in prohibitions, aor. subjunctive). But of course this distinction is not for beginners,

- § 2 The terms 'paroxytone,' 'proparoxytone,' etc., may be explained by the teacher; but since the pupil should perhaps not be burdened with too much grammatical machinery, the grammars have not been cited on the matter.

In Hadley-Allen's grammar no paroxytone model is given. Choose perhaps νόμος or βίος.

'Omit Dual': other matters seeming more important, the dual has been altogether omitted from the book.

1. 5 'πίδον': for justification of this and other poetical words used in the book, see the Preface.

1. 7 'ἵππον': the Trojan horse, of course.

Vocabulary: etymologize *bio-logy*, *bio-graphy*, *litho-graph*, *chronic*, *chronicle*, *chrono-logy*, *alpha-bet*, *delta*, *hypno-tize*, *en-ergy*, *rhodo-dendron* (ρόδον = rose).

- § 3 1. 6 'urging': the Latin habit of putting the verb regularly at the end should be discouraged from the outset.

Vocabulary: etymology of *angel*, *anthropo-logy*, *philo-logy*, *phil-anthropic*, *polemic*, *deca-logue*, *deca-gon* (γωνία = corner).

- § 4 1. 4 'ὁ τοῦ ἀργύρου πλοῦτος': 'the wealth that consists in silver.'

1. 7 'The tyrant's messenger': the pupil will probably forget, in this first instance, one of his articles: 'the of the tyrant messenger.'

Vocabulary: etymology of *epi-demic*, *dem-agogue* (ἀγωγή subst. from ἄγω).

- § 5 1. 3 'δεῖ με': 'I must.' This translation, rather than the common one 'it is necessary for me,' will save the pupil from the usual error of writing the *dative* of the person. The dat. may stand after ἀνάγκη [ἱστί], but after δεῖ and χρή the accus. only—as subject of the following infinitive.

1. 14 'So he urges' κελεύει οὖν: again the pupil might be encouraged to put the verb fearlessly at the head of the sentence rather than last, as in Latin.

Vocabulary: etymology of *Theo-dore*, *Phil-adelphia*, *theo-logy*, *strategic*, *chrys-anthemum* (ἄνθεμον = flower).

- § 6 The list of words after which ἱστί is accented ἱστί (G. 144, 5; H. 480, 3) may be remembered by the following rhythm:

οὐκ, ἀλλ', εἰ,  
καί, ὥς, μή,—τοῦτ'.

But the pupil need not be burdened with this at present.

Vocabulary: etymology of *theo-sophist*, *calli-graphy*, *idiom*, *hepta-gon* (γωνία = corner).

- § 7 The accentuation of words may often be remembered by noting points of difference and of similarity. Thus: ποταμός, —but πόλεμος.

The pupil may need help in finding the proper place (ἐλθόν) in Goodwin's grammar.

Vocabulary: etymology of *arch-angel*, *hippo-potamus*, *epi-logue*, *epi-gram* (γράμμα subst. from γράφω), *palaeo-graphy*.

Point out the usual accentuation of adjectives in -ρός (G. 856 ; H. 569, 5) ; § 8  
e. g. *εχθρός, μακρός, πονηρός, μικρός*.

Vocabulary: etymology of *mono-graph, mono-logue, mono-lith, mono-theism, eph-emeral, Sophia, homo-logue, oeco-nomy* (οἶκος, οἰκῖα).

Vocabulary: etymology of *Irene, hyper-bole, hedonism, logo-machy, helio-trope, poly-theism, syn-chronism, syn-agogue* (ἀγωγή subst. from ἄγω). § 9

The student should invariably use ττ (with the orators, Plato, and comedy) for the older Attic σσ, as found in the grammars. E. g. *θάλαττα, γλῶττα, πράττω*. § 10

Of prime importance to the student are the following rules with respect to the singular of the α-declension:

I. Nominative and accusative agree—1) in their final vowel, 2) in the quantity of the final vowel, and hence 3) in their accent, e. g. *Μοῦσα, Μοῦσαν; χώρα, χώραν; θάλαττα, θάλατταν; αγορά, αγοράν*.

II. Genitive and dative show the same agreement. E. g. from the nom. *Μοῦσα*, the genit. and dat. are *Μούσης, Μούσῃ*; from *θάλαττα*, come *θαλάττης, θαλάττῃ*; from *ἀγορά*, come *ἀγορᾶς, ἀγορᾷ*.

The prepositions with one case may be taught in a sort of rhythm:

ἀντί,      ἀπό,      ἐκ ὅς,      πρό,  
         ἐν,            σύν,  
                 εἰς.

Vocabulary: etymology of *pro-logue, apo-logy, doxo-logy* (δόξα = glory), *topo-graphy, pro-gramme* (γράμ-μα from γράφω), *musæum, astro-nomy* (ἀστήρ = star), *mon-archy, hept-archy, octa-gon* (γωνία = corner), *poly-glot, arch-angel, archi-lect* (ρίκτων = carpenter).

The pupil should note the two signs of masculinity in these substantives § 11  
of the α-declension, viz. -ς in the nomin. and -ον in the genit.—both found in the ο-declension.

In translating ὁ μὲν . . . ὁ δὲ by 'the one . . . the other', the pupil is led to think that ὁ here is 'the' and μὲν 'one',—true in neither case. The ὁ is of course the old demonstrative 'he,' and the two *he's* are contrasted by μὲν and δὲ.

Point out the recessive accent in adjectives of material in -ινος (G. 852, H. § 12  
566). E. g. *γήινος, βύβλινος, ξύλινος, λίθινος*.

Vocabulary: etymology of *idiot, mathematics* (μάθη-μα), *arithmetic, eu-logy, eo-angelist*.

Vocabulary: etymology of *geo-graphy, geo-logy, geo-metry* (μέτρον = measure), *George* (Γε-ώργιος = earth-worker, farmer), *syn-od, peri-od, meth-od, ex-odus, bible, deuteronomy, epi-taph, ceno-taph* (κενός = empty), *hier-archy, hiero-glyph* (γλύφω = I carve), *plinth, Parthenon, cath-olic, Pelopon-nesus* (Πέλοψ), *Cherson-nesus* (χέρσος = main-land), *cata-logue, story, apo-calyptæ, a-gnostic, ana-logous* (ἀνά, like κατά = in the line of; λόγος = ratio, proportion), *ana-lyze* (ἀνά in compos. often = back, un-), *ana-chronism, ana-gram*.



- § 13 Note adjectives in -νός,—oxytone (G. 856; H. 569, 4). E. g. στενός, ικανός, δεινός.

Vocabulary: etymology of *trope*, *tropics*, *helio-trope*, *Phil-ip*.

- § 14 Vocabulary: etymology of *meta-phor* (μετά in composit. often = *change*), *a-theist*.

- § 15 Vocabulary: etymology of *acoustics*, *crypt*, *mnemonic*, *Peter*, *dia-gnosis* (διά in composit. often = *apart*), *caustic*, *holo-caust* (ὅλος), *cata-rrh*.

- § 16 Prepositions with two cases may be remembered by the rhyme:

διά, κατά, — ὑπέρ, μετά.

Vocabulary: etymology of *dia-meter* (μέτρον), *dia-gonal* (γωνία = *corner*), *hyper-bole*, *dia-logue*, *el-lipsis*, *proto-type* (τύπος).

- § 17 Vocabulary: etymology of *syringe*, *phylactery* (-τήριον), *eschato-logy*.

- § 18 'Dentals': the pupil should be made to understand why τ, δ, θ may be called either linguals (as in the grammars) or dentals (as here).

Vocabulary: etymology of *erotic*, *patriot* (-ώτης), *ornitho-logy*, *ec-lipse*, *choro-graphic* (χῶρος, χῶρᾱ).

- § 19 n. 3 Νέα Ὑόρκη is modern Greek, of course—not ancient.

n. 6 is of course a broad and loose statement on the use of μή c. infin., but is better at this stage than a too precise one.

Vocabulary: etymology of *hegemony* (ἡγεμονία), *agony*, *agonize*, *ant-agonist* (ἀγωνιστής), *hippo-drome*.

- § 20 The word in Hadley's paradigm is γέρον.

Vocabulary: etymology of *exotic*, *ec-lectic*, *ec-logue*, *ec-clesiastic*.

- § 21 Vocabulary: etymology of *epi-dermis*, *hypo-dermic*, *pachy-derm* (παχύς = *thick*), *syn-onym* (ὄνομα for ὀνομα), *an-onymous* (ἀν- privative), *met-onymy* (μετά in composit. = *change*), *neur-algia* (τὸ ἄλγος = *pain*), *neuro-logy*.

- § 22 In Hadley's grammar use κράτηρ for Goodwin's σωτήρ.

Vocabulary: etymology of *anti-podes*, *poly-rus*, *sym-phony*, *anti-phonial*, *ped-agogue* (ἀγωγή from ἄγω), *phos-phorous*, *photo-graph*, *phono-graph*, *eu-phony*, *tele-phone* (τῆλε = *far*), *panic*, *a-cephalous*, *en-cephalon* (= *brain*).

- § 23 In accentuation, note μήτηρ (on first syllable), πατήρ (on last), θυγάτηρ (in the middle)

μήτηρ

πατήρ

θυγάτηρ

"The happy (Aryan) family." Further, ἀνὴρ, properly enough, like πατήρ.

Vocabulary: etymology of *patronymic*.

- § 24 "Pure Verbs": in Hadley's grammar these are called Vowel-Verbs (§ 809).

Vocabulary: etymology of *pan-theon*, *pan-theism*, *pan-oply*, *dia-pason*.

With γένος compare the Latin *genus*, explaining the *rhotaclism* of the latter language.

- § 25 From this point on, the gender and genitive of all substantives in -ος should

be rigidly required. Otherwise the neuters of the third declension and the masculines of the second will be constantly confounded.

Vocabulary: etymology of *bathos*, *ethnic*, *cranium*, *a-pathy*, *pathetic*, *a-pathetic*, *anti-pathy*, *allo-pathy*, *sym-pathy*, *patho-logy*, *hexa-gon* (ἑξωνία), *genesis* (γένεσις), *genealogy* (γενεά).

For τριήρης in Hadley's grammar see § 232. The word κλέος in the vocab- § 26  
ulary is poetic.

Vocabulary: etymology of *rhetoric*, *teleo-logy*, *sozo-dont*.

1. 8 'μένους' precedes and is detached from σθίνος because emphatic. Both § 27  
words are poetic.

Vocabulary: *pseud-onym*, *hygiene*.

Adjectives in -ικός give English words in -ic. The student might with § 28  
profit transliterate the following into their Greek originals, even though the originals be unknown to him ( $\tilde{e} = \eta, \tilde{o} = \omega$ ): *energêtic*, *optic*, *êthic*, *apologêtic*, *therapeutic*, *parêgoric*, *catêgoric*, *hypothetic*, *caustic*, *botanic*, *cathartic*, *plastic*, *emphatic*, *tactic*, *theôrêtic*, *critic*, *mystic*, *graphic* (γράφω to paint), *dynamic*, *physic*, *hydrostatic*, etc. H. 565, G. 851.

n. 2 on ἵνα c. subjunct.: ὡς and ὅπως as equivalents of ἵνα will not be § 29  
used in this book. For justification of this, see the usage of Plato and the orators as presented in Goodwin's *Moods and Tenses*, p. 398.—For the terms 'primary' and 'secondary tenses,' Hadley uses 'principal' and 'past.'

Vocabulary: *dynamic*, *necro-mancy*, *practical*, *syn-tax*, *tactics*, *empiric*, *technique*, *technical*, *Indiana-polis*, *Anna-polis*, *Minnea-polis*, *Constantino-ple*, *metro-polis*, *necro-polis*.

1. 5 'παράγραφῃ' in its modern use (as used here) does not belong to classic § 30  
Greek.

Vocabulary: *ichthyo-logy*, *psycho-logy*, *para-ble*, *para-lysis*, *pan-demonium*.

Vocabulary: *archaic*, *archaeo-logy*, *Stephen*, *Basil*.

1. 8 'θεῶς': only poetic.

1. 9 'εἰ' c. fut. indic.: the preferred form of condition, when a threat or § 32  
warning is to be conveyed. G. 1405.

Vocabulary: *nausea*.

1. 8 'ἔχου': optat. because κελύει, an historic present, is equivalent to an aorist. § 33

Vocabulary: *nautical*, *aero-naut* (ἀήρ = air), *pharmacy*.

1. 1 'μέν': the pupil must find the δέ that answers this first μέν.

1. 11 'διαβαταῖς': of three endings, because a verbal adjunct rather than a § 34  
compound adjective.

1. 17 'ἐμβάλλειν' an *imperfect* infin. See G. 1285, 1; H. 853 a.

Vocabulary: *hydro-phobia*, *hydrant*, *hydr-aulic*, *pyro-technica*, *pyre*, *em-pyrean*, *tri-pod*, *chiro-podist*, *chiro-graphy*, *cosmetic*, *cosmogony* (κόσμος = the ordered universe).

1. 7 'μέλανας' separated from its subst. for emphasis.

1. 19 'εἶναι' imperf. infin.

Vocabulary: *bary-tone* (τόνος), *baro-meter*, *oxy-tone*, *brachy-logy*, *didactic*, *tachy-graphy*, *trachea*.

§ 37 1. 6: again the adjunct. separated from the noun.

Vocabulary: *mono-mania*, *physics*, *physician*, *physio-logy*, *physio-gnomy* (γινώσκω).

§ 38 1. 6 'δεῖ': 'are to,' 'may.'

1. 12 'τὰ εἰς τὸν πόλεμον ἔργα' = τὰ τοῦ πολέμου ἔργα.

1. 16: distinguish ἡ, ἣ, ᾗ, ᾧ, ᾧ.

Vocabulary: *basilica*, *presbyter*.

§ 40 Vocabulary: *iso-chronous*, *iso-thermal* (θερμός = warm), *iso-secles*.

§ 41 1. 14 'ὁ τὴν δεξιάν κτλ.': hence his name Μακρό-χειρ, Lat. *Longimanus*; χεῖρ here = arm.

Vocabulary: *hyph-en*, *hetero-dox*, *en-cyclopaedia* (κύκλος = circle, cycle).

§ 42 1. 9 'νιώς': the Attic second declension may be postponed to the second year of Greek.

1. 18 'In the acropolis of Athens' should stand in the attributive position.

§ 43 Pupils at this stage should not use οὐ, οἶ, ἔ at all. The third personal pronoun is αὐτοῦ, -ῶν, -όν, etc.

1. 9 'ἐμοί': here and in the next line (ἐμὲ) the student should discover why μοι and με are not used.

1. 15 'μηκέτι': from this point the teacher might begin to distinguish the negatives οὐ and μή more carefully, pointing out the sphere of each and giving the references to the grammar.

Vocabulary: *auto-nomous*, *tauto-logy* (τὸ αὐτό by crasis = ταὐτό), *auto-graph*, *auto-bio-graphy*.

§ 44 Vocabulary: *par-allel*, *parallelo-gram*, *parallelo-pi-pedon* (ἐπι, πίδον), *peri-phery*.

§ 45 For 'Attraction of Relative' Goodwin uses the term 'Assimilation.'

Vocabulary: *ortho-dox*, *ortho-graphy*, *ortho-pedic* (παῖς).

§ 46 The tables of correlatives here assigned are notoriously neglected, though they are as important as any paradigm of inflection, and cannot be too well learned.

§ 49 1. 1 'ἀκούσατε': beginning with his first introduction to the aorist, the pupil might be gradually enlightened, as the lessons require, on the following matters:

1. No forms of the aorist actually *express* past time except those with the augment,—in other words, only the indicative of the aorist.

2. The

Aorist	{	subjunct.	and Present	{	subjunct.
		optat.			optat.
		imperat.			imperat.
		infin.			infin.
		partic.			partic.

do not differ in the *time when* of the action, but in the manner of its presentation. The present is descriptive, and pictures an act in its progress and details; the unaugmented aorist (i. e. all forms but the indic.) may be used of the same act, but presents only the simple notion of it, summary and timeless. The present shows the act as a line, the aorist as a point or circle. βασιλεύειν δέκα ἔτη is 'to be a king for ten years,' and we see the king year after year, the present tense serving as a kinetoscope; βασιλεύσαι δέκα ἔτη is 'to reign ten years,' despatching the business in a moment, calling up no picture of king, throne, or daily detail. So ἀκούειν 'to be hearing'; ἀκοῦσαι 'to hear.'

3. Hence, as a matter of fact, the frequent use of the **Aorist Participle** to indicate an action prior to that of the main verb, as βασιλεύσας (l 5) 'having reigned,' is one of convention only; that is, βασιλεύσας being without augment does not *in its form* express time past with reference to the main verb (it means simply and summarily 'reigning'), but came to be for the most part, though by no means always, so used.—So too the **Aorist Infinitive** and **Aorist Optative**, though without augment, are, in indirect discourse, translated as if belonging to past time, but merely because they stand for the *indicative* aorist, which does take an augment and does belong to past time. E. g. ἔφην θῦσαι 'he said he *had* sacrificed' (θῦσαι for ἔθυσαι); ἔλεγεν ὡς βασιλεύσει 'he told how he *had* been king' (βασιλεύσει for ἐβασιλευσα).

4. The unaugmented forms of the aorist, being timeless, may be, and constantly are, used of acts to be performed in the future. Thus βούλομαι ἀκοῦσαι 'I wish to hear'; θύει τῷ θεῷ, ἵνα ἀκούσῃ τὰ ἀληθῆ 'he is sacrificing to the god, that he may hear the truth,'—in both cases the act of hearing lying in the future.

Vocabulary: *para-dox* (δόξα = expectation).

§ 50

Vocabulary: *amphi-bious, politics, cosmo-polite.*

§ 52

Vocabulary: *thea-tre.*

§ 53

1. 27 'πλεῖον': the preferred form in Attic prose is πλέον.

§ 55

Vocabulary: *aristo-crat, demo-crat, pluto-crat, auto-crat, theo-cracy.*

Vocabulary: *hyper-borean.*

§ 56

Vocabulary: *homoeopathy.*

§ 57

These questions are simple enough to be both asked and answered in Greek—of course, after due preparation.

§ 58

Vocabulary: *di-aeresis, heresy* (αἵρεσις).

Vocabulary: *aesthetic, an-aesthetic, sceptic, clepto-mania, clinic, ex-clitic, § 59*  
*pro-clitic, com-ma, critic, criterion, hyper-critical, crisis* (-σις), *syl-lable* (λαβή),  
*epi-lepsy, pro-lepsis, di-lemma* (= double catch), *pro-gnostic, a-gnostic, apo-plexy,*  
*pneumatic, phase* (φά-σις), *phantasy, phantom, phenomena, epi-phany, tome,*  
*a-tom, ana-tomy, epi-tome, phrase, para-phrase, peri-phrase* (= circum-locution).

The forms should be worked out by the pupil as problems, without referring to the verb-lists in the grammars. In this way only can active think- § 60

ing take the place of lazy rote that may, to be sure, commit many principal parts to memory, but, when called on offhand to construct any form of the verb, finds itself helpless even after many years of Greek.

Iota subscript is seen in ἀπο-θνήσκω, μμνήσκω, σφίζω because the original suffix in forming the present stem seems to have been -ίσκω, -ίζω. But of course *outside* of the present stem, there is no iota subscript.

It might be well to insist on a translation of each form as the lists are read out.

- § 63 1. 33 'σοί' emphatic; hence accented.
- § 65 1. 6 'παρ-ίδεκτο'; correct the misprint to παρ-εδέδεκτο.
- § 65 V The same euphonic changes that take place in the root before the ending -μαι also take place before the substantive suffix -μα. E. g. λῆμ-μα, γράμ-μα, δειγ-μα, ζεύγ-μα, κήρυγ-μα, μάθη-μα, πνεῦ-μα, σῶ-μα.
- § 66 1. 15 'μέντοι' 'however,' a substitute for δέ after μέν.
1. 27 'Alexander's being' = Alexander (acc.) being.
- § 67 Those second aor. imperatives active that are accented irregularly may be remembered by the sentence: 'Say, come see what I have found; take some' (εἰπέ, ἐλθέ, ἰδέ, εὗρε, λαβέ).
- § 68 Vocabulary: *apo-stle, epi-stle, spore, sporadic.*
- § 72 The principal parts of λέγω for Attic prose should be learned as follows: λέγω, ἔρῳ, εἶπον, εἶρηκα, εἶρημαι, ἐρήθην. (ἔλεξα is 'I told,' 'narrated,' 'made a speech' not 'I said.' So too of λέξω.)
- Vocabulary: *optics, syn-opsis, aut-opsy, anthro-po-phagous.*
- § 73 Vocabulary: *apo-stasy, apo-state, statics, hydro-statics, ec-stasy, sy-stem.*
- § 74 Vocabulary: *par-en-thesis, syn-thesis, theme (θεί-μα), ana-thema, hypo-thesis, anti-thesis, epithet, apo-the-cary (θήκη = case, chest).*
- § 75 Vocabulary: *dose, anti-dote, an-ec-dote.*
- § 76 Vocabulary: *scope, micro-scope, tele-scope (τῆλε = far), epi-scopal.*
- § 78 ελεύσομαι as the future of ἔρχομαι in Attic prose should not be so much as named.
- Vocabulary: *onto-logy, eu-phemism, pro-phet.*
- § 79 Vocabulary: *neo-phyte (τὸ φυτόν).*
- § 80 Vocabulary: *zoo-logy, crater (κράτηρ), palaeo-zoic.*



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